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The CHRISTIAN CENTURY

A Journal of Religion

Only Killers Need Apply!
An Editorial

Marion, North Carolina
By William B. Spofford

Lausanne's Blind Alley
By William E. Barton

Zionism's Aspiration
An Editorial

The December Survey of Books

Fifteen Cents a Copy — Dec. 4, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

December 4, 1929

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Contents

Editorial
- Editorial Paragraphs 1491
- Only Killers Need Apply! 1493
- The Zionist Aspiration 1495

Verse 1497

Contributed Articles
- Was Lausanne a Blind Alley? by William E. Barton 1498
- Marion, North Carolina, by William B. Spofford. 1502

December Survey of Books
- An American Tragedy, by Edgar DeWitt Jones.. 1504
- Facing the Unfinished Task, by Ware W. Wimberly 1504
- Pioneers, O Pioneers, by W. G. Piersel 1505
- Teaching the Teachers, by W. P. Lemon 1506
- Those Who Toil and Spin, by Alva W. Taylor.. 1506
- The Tapestry of Personality, by Lee Cannon.... 1506
- Rebirth in Hellenism, by Selby Vernon McCasland 1507
- The Old Testament as a Human Document, by John Walker Powell 1508
- Arrows That Find Their Mark, by Benjamin Musser 1508
- Answering Youth's Questions, by C. E. Lemmon. 1509
- Women and Prohibition, by Irving Fisher 1510
- Pros and Cons of Zionism, by Herbert L. Willett. 1511
- The Rise and Fall of Denominations, by Winfred Ernest Garrison 1511
- Biography 1512
- Fiction 1513
- Books in Brief 1513

Correspondence 1514

News of the Christian World
- British Table Talk 1515
- Special Correspondence from Chicago 1516
- Methodist Women Hold Mission Anniversary.. 1519
- Message to Christians in All Churches 1524

Your Friend the Postman

By the time the editor has finished putting down all the titles in this week's issue, and introducing all his contributors (most of whom, as the toastmasters insist, need no introduction), there isn't much space left for me. Well, that's all right. I am supposed to help circulate the paper, and all the cheering in the world will never put over any circulation touchdowns if there isn't plenty of real stuff in the pages. I may, with the help of the subscribers, induce some people to look at the paper. But if they don't find the paper worth looking at, it's another case of love's labor lost.

And after all, the important thing I have to say this week about Christian Century circulation can be compressed into mighty small compass. It is simply this: The Christmas Cheques are almost ready for the mail. Keep your eye on the postman! Within the next few days he will present you with a long green envelope. There will be some red words on the green envelope. Inside, you will find your quota of Christmas Cheques, together with one of the most important communications which The Christian Century has ever made to its readers.

Old subscribers will not need to have anything said in explanation of the Christmas Cheques. To new subscribers, all I care to say here is that any old subscriber will tell you that the envelope containing the Cheques is one envelope not to overlook in the landslide of Christmas mail.

THE CHEER LEADER.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

THIS issue of The Christian Century bears a date one day after that set for the opening of the regular session of congress. The material in these pages, however, must be written more than a week in advance of this day. It is therefore too early for the public to have knowledge of the administration's intentions in regard to the world court. Conflicting rumors abound. Washington correspondents who consider themselves well informed hold that the President, who has a hard task ahead in dealing with congress, will seek to avoid another possible source of friction by letting the entire matter lie over, at least until after the January naval disarmament conference has concluded its sessions. We sincerely trust that these predictions will not be fulfilled. The negotiations of the past summer, culminating in the writing of the new article 68 of the statutes of the world court and in the official disavowal by the League of Nations of any right to use force in support of decisions of the court, have removed the last important obstacles in the way of American adherence.

Let Us Join the Court Now!

Reasons for Delay No Longer Good

THE CHRISTIAN CENTURY, which did not hesitate to oppose American entrance into the court as long as these questions were alive, is convinced that there is not only no reason for longer hesitation but that the best interests of the United States, and of world peace, require speedy action completing the process of American adherence. At Geneva last September the Assembly of the League went out of its way to meet every important objection to the statutes and status of the court advanced by Senator Borah and others who have opposed American entrance. Not only was the United States given complete protection against finding itself involved in an advisory opinion case against its wishes, as it had required under the famous reservation number five attached to the senate action of 1926, but the same protection was extended to every other nation. And the disavowal of the use of force was specific and all-inclusive. The story has already been told in these pages of the remarkable part which Mr. S. O. Levinson, whose name will always be connected with the outlawry of war movement, played in bringing to pass this clarification and rectification of the court's functions. At the same time, the League accepted the terms of the Root formula—terms that it had been given to understand would satisfy American desires. As a result, the situation is strictly up to the United States.

Certifying American Sincerity To the Arms Conference

THE next step calls for official signature of the court's constitution by a representative of the President, and for transmission of the instrument of adherence from the President to the senate for final ratification. In view of the approaching London conference, Mr. Hoover will be wise if he takes both these steps immediately. It would be lamentable for the United States, having laid down terms for its adherence to the court, and having had those terms accepted in full, to go into another international conference seeking concessions from other states without having carried out its own part in the previous transaction. It would be equally lamentable for the United States, having brought the rest of the world to an acceptance of the Kellogg pact as the basis for international relations, to back away from the first test of the sincerity of its own intentions under that pact. In the pact, the United States has bound itself to settle all its international disputes by pacific means. In the list of pacific means available to a nation, resort to a court is by far the most important and must become the most usual. In the world court, as it has been made over to meet American wishes and the needs that the experience of a decade has brought to light, there is at last a real international court, as distinguished from a merely *ad hoc* arbitral tribunal. The United States, as sponsor for the pact, is under moral responsibility to adhere to the court. And the United States, as desiring arms reduction in the coming con-

ference, is under the compulsions of statesmanship to prove to other nations that it is willing to subject its own international relations to some other final arbitrament than that of force. Let us enter the world peace court, and at once!

Industrial Conflict and the Future of Southern Churches

THE article printed in this issue, "Marion, North Carolina," merits more than casual reading. It tells of actual conditions in one Carolina mill town where the industrial tension now characteristic of the south has led to bloodshed. But behind this particular situation, bad as it is, there is a general condition which is infinitely more ominous. This condition The Christian Century intends to report fully as it passes from one stage to another. At present, we wish to direct the attention of our readers to the equivocal position into which religion is being maneuvered in North Carolina. North Carolina is, in many respects, the most progressive state in the south. It is predominantly on the side of the mill owners in the present trouble, as it is probable that any state in the union would be if it faced the same industrial dislocation. But it has given evidence of the presence and articulateness of a minority intent on seeing that all parties to the present trouble have their day in court, and that the court shall be a court of justice. Yet at this very juncture, the sanction of religion has been invoked to weaken, discredit or debar the testimony of men in peril of imprisonment, and now the churches of the mill towns are beginning to dismiss from their membership persons unacceptable to ministers and lay officers who are employed by the mills. The spiritual peril inherent in the former situation was discussed in the editorial, "Religion as a Cloak for Injustice," which appeared in our issue of October 30. The implications of these wholesale dismissals from church membership should be equally clear. The people who are thus being dismissed are an intensely religious people. They cherish their church membership. Now to be turned away from the church in the hour when they have dared to challenge an industrial exploitation of the most outworn sort is to strike at the roots of their faith in the church as an institution. It is not hard to foresee in such incidents desperate future trouble for the churches. But are the churches wise and courageous enough to do anything about it?

Zionists Repudiate Proposals of University Chancellor

ZIONIST groups in America have been thrown into great excitement by the action of Dr. Judah Magnes in proposing that the Jews abandon all political ambitions in Palestine and confine their efforts there to the establishment of a cultural center for their faith. Dr. Magnes is the chancellor of the Hebrew university in Jerusalem, and so occupies the most distinguished position in the present Zionist community in the Holy Land. Before going to Palestine, in 1925, he was chairman of the executive committee of the Jewish community (Kehillah) of New York city. The particular words of Dr. Magnes against which the New Palestine, the journal of the American Zionist organization, takes most offense formed part of an address which the chancellor made at the opening exercises of the university this year. As quoted by his opponents, Dr. Magnes said: "Palestine can never be a Jewish national home. It will always be an international home for Jews, Christians and Arabs alike." It is also charged that Dr. Magnes has held conversations with non-Zionists, in the course of which he has given his approval to suggestions for a new constitution for Palestine which would give preponderant political power to the Arabs. The New Palestine interprets such activities as the result of Dr. Magnes' pacifism combining with his panic, induced by the riots of last summer, and says that "the first principle of order, of civilized human behavior, is to grant nothing under a threat of violence." Calls for Dr. Magnes' resignation from the university chancellorship have been many, one formal demand of the sort being made by a mass meeting of Jewish legionnaires, veterans of Allenby's army.

Taking Advantage of An Opportunity

FEW recent events more happily illustrate the important results that may come out of seemingly unimportant circumstances than the story of the Armistice day celebration at Ocean Falls, British Columbia. Learning that Premier MacKenzie King, of the dominion, was aboard a steamer that would stop at this little papermaking town for a few hours on November 11, the ministers of the town arranged to hold an Armistice day service which the premier could attend and address. Mr. King gladly assented to their proposal and, after a noble religious service spoke at length on the scene at Paris when he, in concert with the representatives of fourteen other states, affixed the official signatures to the peace pact. At the close of the service the premier was shown a beautifully illuminated copy of the pact, which the United church of Ocean Falls planned to have framed and hung in its building. He was asked to sign this copy, and did so, commenting at the same time on the educational value to the community of having such a document so displayed. This gave the officers of the church the opportunity to remind the premier of the proposal of the Prince Rupert presbytery, already reported in these pages, for displaying the pact in all Canadian schools. In the ensuing conversation it became clear that the whole project was being held up by a lack of understanding and cooperation between the dominion government and the provincial department of education. At once, the premier declared that the dominion government would

rovide suitable copies of the pact in any numbers esired by the schools. With that promise to go on, e church leaders of this rather out-of-the-way little wn were able to set revolving the wheels which may ortly bring a copy of the pact to every school in anada.

ethodists Study Means of qualizing Salaries

THE Methodist Episcopal church now boasts a "General Conference Commission on Adequate upport and Equitable Apportionment." Whether, hen the commission was constituted, the denomiation expected much of it seems questionable. No nds were appropriated for its maintenance, and its istence was not trumpeted to the church at large. ut the members of the commission happen to be eeply interested personally in the matters which ave been referred to them, and they are carrying on t their own expense. By the time the next Methodist eneral conference meets they will have gathered a arge amount of statistical and other material, and ey may even bring forward proposals for legislaon of far-reaching importance. The principal inerest of the Methodist commission is in what is osely known as the equalization of ministerial alaries. Already, large numbers of Methodist clergyen have begun to cooperate with the commission supplying a factual basis for its work. But the comission members are not satisfied to confine their udy to the Methodist church. Wherever there is a mmunion that has wrestled with the question of e inadequacy or inequality of clerical salaries, it ishes information on the matter. Can a church hope put the pay of its servants on a basis that is both st and Christian? That is what the Methodists are ying to find out, and any who have suggestions are nvited to send them to the commission's chairman, r. L. C. Wright, at 1919 East 107th street, Cleveand, Ohio.

Church Bodies to be Investigated

SENATOR CARAWAY announces that the American legion will be accommodated in its demand for an investigation of the ten organizations hich it has named as "tending to weaken the naional defense." Fine! The sooner the senate lobby nvestigating committee can get around to these oranizations, the better. Most of the bodies named ave already welcomed an investigation. The Federal ouncil of churches and the National council for the revention of war—which stood first on the legion ist—have practically demanded that the senate committee give heed to the legion charges. To date not much has been heard from the Young Workers' eague, the Young Pioneers, or the American associaion for the advancement of atheism, which were also umped in the legion's charges. But as far as church bodies are concerned it can be said that, without a single exception of which we are aware, they are all ready at all times to have their transactions and their means of support completely investigated by any impartial and competent body. The Anti-saloon league, it will be remembered, was even willing to submit to cross-examination at the hands of "Jim" Reed. It is to be hoped that nothing will happen to sidetrack or delay the promised investigation of the Federal council and the council for the prevention of war. Both have been made the targets for vicious abuse and outrageous calumny. Now that the legion has been incautious enough to make itself responsible for some of these charges it should be forced to go through with the matter, openly, so that the whole nation can have the benefit of its experience.

Only Killers Need Apply!

ACCUMULATING absurdities mark the effort to bolster up the waning prestige of war by excluding from citizenship persons who are irrevocably committed to peace. To the famous case of Madame Rosika Schwimmer is now added the case of Mrs. Margaret Dorland Webb, which brings the issues to a still sharper focus. Madame Schwimmer was a persistent and professional advocate of pacifism; Mrs. Webb is not. Madame Schwimmer was not a member of any religious group which teaches non-resistance as one of its tenets; Mrs. Webb is. And Madame Schwimmer's application for citizenship was rejected by reason of her personal renunciation of war before our national renunciation of war had become legally effective; Mrs. Webb's, after. Remember also the case of Professor Mackintosh, to whom citizenship was denied because, though not a pacifist, he would not swear to support any and every future war regardless of his own judgment as to its justice.

The facts, as presented by The American Friend, are briefly as follows: On November 20, Mrs. Margaret Dorland Webb was refused naturalization papers by District Judge G. H. Hoelscher of Richmond, Indiana. She is a Friend, of Canadian birth, for twelve years a resident of that mid-western capital of Quakerdom. She is the daughter, sister, wife and mother of ministers and teachers who have been and are prominent in the work of the Friends' communion. Her husband was naturalized about a year ago, at which time no question was raised as to his willingness or unwillingness to bear arms. The only ground given for her rejection was her admission that she would not bear arms, even if the laws were changed so as to require women to be combatants, and that she would not approve of the government's having recourse to arms even for self-defense. In case of an armed conflict, she would be willing to serve in a non-combatant capacity, as hundreds of Friends did during the late war; she would give up her property at the call of the government; she would lay down her life for

the country. But she would not kill to defend either herself or anyone else, and she would not give her sanction to war under any conditions. Her reminder that our government has itself renounced war was met by a reply to the effect that we are not yet living in the millennium.

Mrs. Webb's application having been denied by the court, the examiner added a dramatic touch. Turning to the seventeen other applicants, the examiner ordered them to stand and raise their right hands while he asked: "Will you enter the United States army or navy in time of war and if necessary shed the blood of opposing forces?" Chorus, in many dialects: "We will." Loud applause from the section occupied by representatives of the D. A. R. who were present to see the republic saved by keeping the roll of its citizenship uncontaminated by another of the President's coreligionists.

Perhaps the most notable feature of this case was the fact that the court evidently felt that its action was virtually determined in advance by the supreme court's decision in the Schwimmer case. "It all seems to come down to the Schwimmer case, upon which the supreme court has spoken." By that decision it was held that the duty of citizens to defend their country by the use of arms is a fundamental principle of the constitution. Judge Hoelscher was not hostile to the applicant, and when her application first came up, in March, he would have granted it but for the objection of the examiner, who urged that the case should be held up until the supreme court had given the decision which was then momently expected. The rendering of that decision—from which, it will be remembered, Justices Holmes, Brandeis and Sanford dissented—seems to have closed the door.

It would perhaps be beside the mark to say that this decision was bad law. But one thing that can be said about it with no disrespect to the legal learning of the eminent justices is that it was essentially the enactment of a new law. It was not, in any proper sense, an interpretation of the constitution with respect to a matter requiring a deep knowledge of jurisprudence. It was virtually the putting of a new statute upon the books. For a century and a half, the United States has had in the body of its citizenship considerable numbers of persons who were conscientiously opposed to the taking of life, and it has not only retained in its citizenship those who were born here but has admitted others by naturalization. The value of these persons to the country has vastly outweighed whatever disadvantage or inconvenience may have arisen from the existence of a group not available for active military service. There are always plenty of people who are not available for military service by reason of age, sex, occupation or physical defect. Quakers, Mennonites and independent pacifists have never constituted a measurable weakness in the national fabric, even from the strictly military standpoint, and they have added strength from every other standpoint. There has been a law requiring all applicants for citizenship to swear tru faith and allegiance to the government, but ther has been no law requiring them to swear that they wi kill if ordered to do so. If such a law exists toda as Judge Hoelscher believes, it has been enacted b the supreme court. That the method of that enac ment was a decision that the constitution meant tha all the time, does not keep it from being in essence new law.

The situation presented by the introduction of tha new law into our legal system is one of the utmos gravity. It puts the alleged duty of fighting abov every other duty of citizenship. This is the one speci requirement singled out for emphasis. All the oth essentials of good citizenship are passed over in ge eral terms, subsumed under the vague category "true faith and allegiance." But the duty of sheddin blood cannot be taken for granted. It is not enoug that the applicant affirm his willingness to serve th country of his adoption at the cost of property an even of his own life; he must definitely assert tha he is willing to take other people's lives. Menace as our nation is by lawlessness in a thousand form that corrode its inner life, we give countenance to th fiction that our chief peril is that of invasion by fo eign troops. At the very moment when we are uni ing in a peace pact with all nations, we thrust int prominence as the one essential qualification fo citizenship the absence of any scruples against wa

It would be bad enough if such a policy had th support of habit and tradition, but it has not. It is policy as new as it is vicious. Foreign observers, know ing how hospitable the United States always has bee to non-combatants of every sort, and how little caus it has had to regret that hospitality, will naturally se in this new policy a sign that, in spite of our fine an friendly words, we are more thoroughly committe than ever to the principle of bloodshed as a mean of attaining our national objectives. We know th this is not true; but how can we expect them to b lieve it?

Two remedies for this situation are available. Th first is a new decision by the supreme court. Whe the opinion in the Schwimmer case was handed down the Kellogg pact was not yet technically in force. I was not quite true then that the abandonment of wa as an instrument of national policy had ceased to b a pious sentiment and had become law. But it is true now. When the pact came into full force and effec by the filing of the last ratification, that of Japan, th whole international situation was changed, and th situation at home no less. The supreme court coul render a new and different decision in this change situation without reversing itself. The other metho would be the enactment by congress of a new natural ization law specifying what shall and what shall no be required of applicants for admission to citizenship and specifically declaring that conscientious objec tion to active military service shall not constitute bar to citizenship. By one way or the other, the situa tion must be changed.

The Zionist Aspiration

IN RECENT NUMBERS of The Christian Century the question of Zionism has been discussed interestingly and from opposite sides by informed contributors. They have made it clear that there are at least two radically contrasted views entertained by students of the subject, and that there is deep feeling, the result of strong conviction, on both sides. A large body of correspondence, both critical and commendatory, has further emphasized this fact. Each of these views is held by both Jews and non-Jews. For while it is true that Jews of the Zionistic persuasion are naturally the most ardent advocates of the belief that Palestine is and ought to be the homeland of that people, it is also the fact that great numbers of Christians are traditionally of the opinion that the Holy Land is historically Jewish territory, and that the Bible contains passages that distinctly forecast the reoccupation of that country by the descendants of its ancient population.

Contrasted with these favorable sentiments there are those of probably the majority of both Jews and non-Jews who are either distinctly opposed to Zionism in theory and practice, or are quite indifferent to the subject. Nor is there any injustice to the Zionist movement in the statement that it has not yet become a theme of more than casual interest with the Jewish people as a whole. This is in no degree discreditable to the movement. It is merely the recognition and acknowledgment of the fact that Zionism has attempted one of the most ambitious projects in history, and has not yet gained the support of more than a portion of the Jewish race.

Dispassionate students of history and religion cannot escape a deep interest in the entire inquiry, and in recent events which have so greatly disquieted Palestine and troubled the mind of the world. It is quite evident that the disturbances which took place at the Wailing Wall in Jerusalem, and spread to many other areas of Palestine, were not mere sporadic outbursts of local race animosity, though that particular spot might well be calculated to furnish fuel for an even more serious conflagration than resulted. There is, as everyone knows, an historic background to the present disquiet, and both parties, the Zionists and the Moslems, have arguments that root themselves deep in the soil of the land and in the centuries of its history.

In attempting to discuss the problem of Zionism it is natural to assume an attitude favorable to the Jewish people as a whole, inclusive of the Zionists, who at the present time have attracted to themselves a large measure of interest. Whatever one's sentiments may be regarding particular features of the movement, the place of the Jew in the cultural, ethical and religious life of the world elicits approval. And whatever the Jews as a race and the rest of the onlooking public may think of Zionism, few will find themselves able to withhold their admiration in view of the heroism and gallantry which have animated the pioneers and a great company of the humbler workers in that enterprise. We do not know to what extent these recent events in Palestine have affected the Jewish race scattered in many lands. But the news must have carried far, and have had a deep meaning for the people of that faith.

Nor can Christians be unaffected by such incidents. Judaism is nearest to Christianity in the great household of religions. The basic beliefs of the two groups are the same. As time goes on and partisan views recede it is desirable and inevitable that Jews and Christians shall come into more cordial and intimate relations in the attainment of their ideals. Any series of events, therefore, that affects the Jewish people, either as a whole or in so conspicuous a part as the Zionist group, cannot be without real significance to the Christian world.

It is assumed by the advocates of Zionism, by most Jews outside of that movement, and by a great body of Christian people, that the Jewish race continues the lineal succession to the ancient Hebrews. Among Christians the tradition persists that the numerous prophetic references to the anticipated reclamation of Canaan from the nations who dispersed Israel, and took possession of the land, apply to the modern Jews and are now in process of fulfilment. This is the confident conviction of large numbers of Christians, particularly those who are concerned with "the signs of the times," and believe that portentous events are at hand, among which are the return of the Jews to Palestine. Many passages in the scriptures both of the Old Testament and the New seem to bear this meaning.

Again, the mood of the western world, and perhaps even more of the orient, is turning favorably to the program of self-determination for all people. That great ideal which emerged from the anguish of the world war caught the imagination of many disinherited, expatriated and depressed peoples, and though only meagerly realized as yet in the continued effort to maintain supremacies and balances of power, it has had its undoubted effect on the world's thinking, and to this extent has favored the aspirations of the Jews for a homeland and an independent place among the nations.

Furthermore, a considerable Jewish population has remained in Palestine through the centuries since the fall of the Jewish state in the year 70 A. D. Although at that time the Roman government forbade the continuance of Jewish residence in the land, or the entrance of any of that race from other lands, the rule was never strictly applied, and groups of Jews remained in the country, notably in the centers of rabbinical culture, like Tiberias, Jamnia and Safid. Through all the mutations of history such representatives of the Jewish stock have remained in the land, though never numerous or influential in its affairs. In recent years, however, this number has gradually increased. Many Jews have gone to Palestine from

various parts of the world, especially from the lands of persecution like Russia and southeastern Europe, though by far the larger proportion of such refugees have come to America. Those who went to Palestine have made up the considerable body of pensioners, subsisting upon the funds supplied generously by charitable organizations in Europe and America. These Jews are mostly either of the Sephardic or Spanish type, remnants of the expatriation of Jews from Spain in the persecution of that unhappy people in the times of Ferdinand and Isabella, or of the Ashkenazim group from middle and eastern Europe. These are the typical Jews of Palestine, many of whom wear the distinctive dress, the gaberdine and the fur cap, prescribed for them during the middle ages.

With the breaking out again of the spirit of persecution against the Jews in Russia in the eighties of the last century, the desire for freedom and safety found renewed expression, and emigration to Palestine, Canada, South Africa and South America set in afresh, aided by generous gifts from benevolent Jews like Baron Hirsch, Lord Rothschild and liberal Americans. It was this combination of circumstances which prompted the definite promotion of Zionism, of which Theodore Herzl became the leader and exponent in 1897. This movement was based upon the idea that Palestine was the historic home of the Jewish race, and ought therefore to be the homeland of that harassed and persecuted people.

Whether the pioneers in the enterprise knew much of Palestine, or were much interested in the problems of size, population, economic resources and historic involvements, may be a question. But as a result of their enthusiasm and devotion a decided move toward Palestine began. By 1914 it was estimated that of the total population of the country, some 800,000 in all, 100,000 were Jews, and at the present time the British administration estimates the total number to be nearly 150,000. To be sure, not all these Palestinian Jews are Zionists. Many of the older Jews in the land are distinctly indifferent or hostile to the Zionist enterprise. But it may be stated with fair probability that the great body of Jews in the land, whether they are in the forty or more colonies, or are of the commercial class, or represent the direct promotional work of Zionism, are in sympathy with the plan, and in some measure of cooperation with it.

A large proportion of these Jews are inspired with the conviction that the land belongs of right to their race, and that they are only returning to take possession of it again after centuries of exile. No doubt this has encouraged in some of them an attitude of possessorship amounting to arrogance and insolence in their contacts with the Arab people in the land. It would be strange if this were not the case in certain instances. But in general the relations between Jews and Arabs have been friendly. The land desired by Jews for their colonies and their town sites, like Tel-Aviv, have been purchased from the Arabs at high prices. This has made such transactions as desirable to the Moslem owners, as they have been necessary to the Jews.

The faith and courage with which the Zionists have gone into such enterprises has been worthy of admiration. Palestine is a very little country. It has a very limited amount of arable land, even under the best conditions of irrigation and cultivation. Large areas are mere desert. The biblical pictures of the country as a "land flowing with milk and honey" were drawn by desert dwellers, to whom it seemed like the garden of the Lord. It has no mineral wealth. The optimistic words of the Deuteronomist, "a land whose stones are iron, and out of whose hills thou mayest dig brass," have never been verified by experience. Aside from certain chemical deposits and possibilities in the region of the Dead sea, Palestine has nothing to promise to any seekers for minerals or oil. It is only by hard work that its indifferent or stubborn soil can be made to yield a return to the farmer or even the herdsman.

All the more therefore is the Zionist worthy of admiration and encouragement, when he deliberately faces these difficulties and manifests his determination to conquer nature in the realization of his racial hope. Nothing less than magnificent patience, courage, toil and treasure can avail to bring to fulfilment this cherished ideal. But the fact that such a large and purposeful body of Jews is committed to the enterprise and is willing to sacrifice to the extent necessary to bring it to fulfilment compels all who look on at the attempt to maintain the attitude of impartial if not friendly attention.

The plans of the Zionists include not only the addition of Jewish colonists and citizens to the population of Palestine, but the revival of Jewish culture in the land as a center of worldwide Jewish influence. A Jewish university has been established in Jerusalem on one of the most commanding sites. This institution is devoted to graduate research in the fields of Talmudic and rabbinic lore. It has a considerable library, and is adding gradually to its equipment in the departments of history, philosophy and science. It is undertaking to promote the use of the Hebrew language in Jerusalem and throughout the world of Zionism. This is a task the immensity of which will be appreciated by all students of classic language. The kind of Hebrew that is spoken at the institution and in the numerous Zionistic schools in Europe and America might not be recognized by Hebrew scholars generally, and varies in different localities with admixture of elements from the tongues spoken by Jews in the different lands, especially German and Yiddish. But no one who has had any experience in the revival of an old language like Latin, Greek or Gaelic or in the promotion of a new one like Volapük or Esperanto, will wonder at the difficulties encountered or the limited success attained. It is the plan and effort that stir one's admiration. Likewise education, agriculture, industry and trade have been stim-

lated, and in all of these regards the Arabic as well s the Jewish population of Palestine has been the ainer.

The Jewish immigrants to the Holy Land feel hemselves commissioned to save the land itself from he waste and ruin of centuries. Under Turkish rule, which was Moslem but not Arab, the natives were ubjected to every sort of oppression and misrule. Taxes were levied on every spot of arable land and very fruit-bearing tree, until in sheer effort to escape spoliation the trees that did not yield enough o pay the taxes were cut down. It is not strange hat deforestation has been one of Palestine's curses. War, earthquake, unskilful tillage, the fear of banditry have conspired to reduce the country to a fragment of its possible productiveness. The coming of he British mandate has brought to an end this reign of plunder and devastation, under which Jews and Arabs alike suffered.

For the new plans of improvement in all these directions great credit is due the Zionists, and their coming has been a blessing to the entire population. With the marked releases of opportunity and energy possible under the new mandate regime, almost any population would awaken to life and hope. But the Zionists by their initiative and even more by their funds have opened a new era in the history of the and. That they regard this as providential, the answer of God to the prayers of generations of their people, and the open path to the achievement of their istoric mission, is both natural and opportune. The edemption of Palestine from the hands of another ace, and particularly such a race as the Turks, was consummation devoutly to be wished, and the enistment of Jewish soldiers in the armies of the allies as proof of this devotion to what was deemed a patriotic cause.

The event which brought Zionistic expectations to heir acme of anticipated realization was the declaration of Lord Balfour, British foreign minister in November, 1917. He wrote to Lord Rothschild that . . . "His Majesty's government view with favor he establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country." It is true, indeed, that this declaration was never submitted either to the nation or to parliament. But it was accepted at once by the Zionists as a pledge that their dreams had at last come true. Perhaps it was impossible for even the most astute of their leaders to understand all the reasons which led to the declaration—the distractions of the world war, the gratitude felt for the generous help which the government had received from members of the Jewish race, the placing of one of its distinguished statesmen in the position of high commissioner to administer the affairs of Palestine under the mandate, and other considerations less obvious. But there was no doubt regarding the deep satisfaction felt by all Zionists, by most Jews throughout the world, and by great numbers of Christians, who believed themselves witnesses of the fulfilment of the prophecies relating to the return of Israel to its ancient inheritance. That multitudes of Jews should at once respond to the declaration with preparations for immediate departure to Palestine was to be expected. The tide of immigration rose at once. In that and other facts involved in the movement lay the causes of inevitable misunderstanding and conflict. But most of these were due less to Zionist zeal than to the failure of those responsible for national policies to consider all the facts involved, and to avoid obligations which are today the patent cause of misunderstanding and conflict.

For there is another and no less impressive side to the problem of Zionism. To that side attention will be given in a further consideration of the subject which will appear in next week's issue of The Christian Century.

Iconoclasts

WE who have sought after Beauty
Follow the trail of a star,
This and this only our duty:
To battle with Things As They Are.

So, when the struggle is ended,
Triumph at last is our own,
Our bow-staves are instantly bended
To thrust the new king from his throne.

KENNETH W. PORTER.

A Creed

I BELIEVE in God the Absolute; Perfect in Goodness, Beauty, Truth and Love;
And in Man, who strives through limitation toward Perfection,
And who reaches through suffering toward completion.
I believe in the Reason, which interprets Man's experience and which
organizes his existence.
I believe in the Society of Spiritual Men upon the earth;
And in the fellowship of all, living and dead, who belong to the Great Society.
I believe in the integration of character through a passion for God
expressed in outward conduct.
I believe in the persistence of integrated character past death;
And in the continuity of experience beyond space-time. Amen.

DWIGHT BRADLEY.

Was Lausanne a Blind Alley?

By William E. Barton

WE HAD a pleasant time at Lausanne in the summer of 1927, and few of the delegates enjoyed it more than I did. I do not believe we did very much harm. But I do not think the rising tide of church unity is likely to pay much attention to the shallow ditches which such conferences provide for the flow of its waters. When that trickling stream just emerging from under the threshold of the sanctuary becomes a river in which a man may swim, it will overflow all our timid surveys and measured excavations. I get quite a bit of fun out of thinking about it, though as yet I have never taken time even to open the cover of the volume in which Canon Bate has given the official narrative and record of the conference.

Just before the conference, I wrote, by request, an article for the Churchman on the official topics which had been approved as the agenda of the conference and sent out to delegates by the interim committee. Those topics had mainly been prepared by the bishop of Bombay, an extremely high churchman. I expected to dislike Dr. Palmer, bishop of Bombay, for our entire theory of ecclesiology differs by celestial diameters. He is an Oxford man to his aristocratic fingertips, and he was almost the only delegate, other than the black-robed representatives from the Eastern church, who wore his canonicals every day during the heat of that conference. But I liked him very much. He knew just what he wanted, and he was a gentleman.

Scrapping the Agenda

One morning he and I were leaving the hotel together in a taxi for the day's session, and Bishop Brent exclaimed in surprise, "What! you two men going together?" I said, "We have joined forces and are going out after the scalp of Bishop Headlam." Bishop Brent uttered his laconic approbation in two words: "Get it!" But when I wrote the article I had not met the bishop of Bombay, and I think it would have made no difference. The topics which he proposed for the discussions of the conference were a dialectic with pre-supposed answers leading up to the high church position. I wrote the article proposing that the conference should scrap the agenda and proceed directly to the consideration of its topics without any intimation of the results which we were expected to reach.

My article began with the statement, "I and the devil are going to Lausanne." I said that the devil, having succeeded in getting the interim committee to adopt the line of discussion proposed by the bishop of Bombay, could afford a vacation, and might sit in the gallery tickling himself with his tail as he watched the conference, assembled from the whole Christian world, engaged in futile wandering in the mazes of that dialectic. Bishop Brent hastened to reply, both in a personal letter and in the columns of the Churchman. "Dr. Barton is mistaken," was what he said, and all he said. But in the letter he expressed a personal grief that I had raised such an issue just as the conference was about to convene. He added that I would learn at Lausanne that I was mistaken. But he was mistaken about that. I learned at Lausanne that I had been exactly right.

But there had been men on the interim committee who had not approved of the scheme of the bishop of Bombay, and who had debated it for, I think, a day and a half at the meeting where the scheme was presented. At that meeting, as my information goes, Dr. Nehemiah Boynton and Bishop James Cannon, Jr., had proposed the preparation of a briefer syllabus, designed to obviate some of the criticisms that had developed against Bishop Palmer's plan. The committee was to meet in London just before the Lausanne conference, to consider that briefer scheme compiled by Canon Bate. I had thought of Bate as an astute ecclesiastical politician; I found him, whether that was true or not, a very fair-minded man in discussion, and accessible for suggestions. Canon Bate's briefer plan was considered at length at this London committee meeting, and my Churchman article was produced and read. It appears to have been considered a communication of some importance.

"Please Be Good!"

I had a long envelope with many stamps awaiting me when I arrived at Lausanne, and it contained an official communication from the committee. It was, on the face of it, an expression of thanks for my article, which had stated the issue so clearly as to have been of marked assistance to the committee, together with an expressed hope that the revised program, which was inclosed in proof, would be found to meet my wishes as expressed in the Churchman article. What the letter really meant, of course, was, "You have made us a lot of trouble, and we have gone far out of our way to keep you from claiming the floor at the opening of the conference to move a scrapping of the agenda. Now will you not please be good?"

I was good. I was very good. The conference adopted the revised plan, and put the proposals of the bishop of Bombay on a very high shelf "for reference," and no one ever referred to them. Why should I not have been good?

I met Bishop Brent every day and many times a day. We were at the same hotel and had frequent occasion to meet. We worked together and most happily. He had fifty excellent opportunities to explain to me wherein I had been mistaken. I still do not know. But that fact does not trouble me.

Earth has known few nobler, purer souls than Bishop Charles H. Brent. He was an extreme high churchman, who, so far as I could discover, never

thought the problem through, and never reconciled his deep passion for church union with his unalterable loyalty to the Episcopal church. He delivered the opening sermon. There, in the bare Protestant cathedral in Lausanne, stripped of all the ornaments which had belonged to it in pre-reformation days, he uttered his impassioned cry for church union. "The present system is intolerable. The progress of the church is impossible if it continues. Christ wills union." This was what he said. I do not think he had ever questioned his own rhetoric. The present system has many undesirable features, but it is not intolerable; it will have to be tolerated and lived under by all who heard Bishop Brent that day. The progress of the church may be impeded by sectarian strife, but the church will make progress, even though there are Methodists, Baptists and Presbyterians, as there will continue to be, for a long time to come.

"Christ Wills Union!"

"Christ wills union." But whether Christ wills the kind of union we were about to discuss, and how soon he wills it and in what form, were questions which the bishop's sermon did not discuss. Indeed, the sermon was not the place for the discussion of those details; but if those matters had been thought out in advance of the delivery of the sermon, the sermon did not show it. It was a most earnest sermon; it was not a great one. It gave us a feeling that union ought to be; it did not show the way. And, apart from his deep spirituality and his unfeigned Christian love and his strong conviction that the prayer of Christ ought to be more perfectly answered, I wondered then and wonder still just how clear a vision Bishop Brent really had of the kind of union that might prove that perfect and acceptable will of God on behalf of a church united in spirit but administered with such evidently necessary variety in many lands and to so widely diversified groups as now constitute the Christian church.

I said I was good at Lausanne. So were the rest of the delegates, until the very end, and I was not of those who were bad then. My esteemed friend, Mr. Frederick Morehouse, has admitted in his paper, the Living Church, that he acted badly on the last day, and I hold Mr. Morehouse in too high regard to dispute him. I have not observed that Craig Stewart anywhere admitted that he also misbehaved on that day, but to any one who witnessed his unreasonable anger on that occasion his confession—however salutary such confession would be for him—would be superfluous. There was what amounted to unbroken harmony in that overworked body through the entire period of three hot weeks, until the Thursday morning before the final adjournment. Then Archbishop Germanos, on behalf of the delegates from the Eastern Orthodox church, presented in English a declaration in which the entire body of the Eastern Orthodox withdrew from the conference. Then he sat down and wept. The declaration said that there could be no possible reunion except on the basis of the seven ecumenical councils of the first eight Christian centuries. This was a bitter dose for the high church Episcopalians, for it told them that they, as well as all the other Protestants, were unto the Orthodox as the Ethiopians and the Philistines. Then the high church people began to act badly, and when a test vote on an unimportant point showed only a corporal's guard that could be counted upon to support their program, they did what Mr. Morehouse said he did. He is a truthful man.

Trouble Around the Communion Table

Dr. William Adams Brown unwittingly started the outbreak. He had presented a report in which was a very innocent and colorless suggestion that provision might be made for some form of intercommunion in mission lands and at some future meeting of the conference. Then it was that hell broke loose (I hope no one objects to the expression, but if any one objects, let him object). And Dr. Brown withdrew his proposal. I think the withdrawal was a mistake. I am not sure that Dr. Brown ought to have made the proposal; certainly not without consulting in advance a considerable number of men representative of different views. But if he made the proposal he should have stuck to his guns. By making and withdrawing it he did harm with no compensating good. By the way, Dr. Brown made one of the best speeches on the program, and made it early. He proposed that the conference should not deal wholly with things remote, but that before it ended it should take an effective step toward the realization of the unity about which they were all talking. He appeared to intimate his intention of proposing some such undertaking. But he did not propose it. I wrote him after we were back in this country and asked him why he did not do it, and he wrote me a courteous letter telling me his reason. I have forgotten what it was.

We worked hard, and we worked well together. I found myself working very happily with men whom I did not agree with. There was Bishop Cannon of the Southern Methodist church. He had been a bloodless ghost in my thinking, and largely he remained so. I never saw him in pleasant conversation with any man, or a member of a group. I could imagine that he could be a good hater in an impersonal sort of way, but that he should love anyone or anyone love him was not easy to imagine. But he was a good man to work with. His mind worked with precision, and when he spoke he said precisely what he meant, and stopped when he was through. He was courteous, but never put any red blood into his courtesy. I respected him.

Bishop Gore

There was Bishop Charles Gore, one of the brainiest men in the conference. He was in Chicago during the world war, and spoke in my church. He sat in my study and was deeply moved as he talked about the comradeship of England and America in what he

believed was a moral struggle of magnitude. I reminded him of it, but he was not reminded. He replied in the coldest and most impersonal fashion, "My impression of Chicago is the unexpected beauty of the lake." Not a word about the fellowship which moved him to tears. But I heard this about him, that when a clergyman of the English church had had a moral downfall and, instead of being unfrocked, was sent to a desolate place in Africa, Bishop Gore considered what would happen to that poor lonely devil in that place of isolation and temptation, and used his own money and his vacation to go to Africa just to see that outcast and steady his faith with the companionship of a sympathetic soul. I somehow believe that Charles Gore is one of the few men of whom that might be true. He and I worked together over the statement on creed. By this time I presume he has forgotten that I was on earth at the time. But part of that statement is his and part is mine. We sat side by side and wrought it out. And some of the best of it, as judged by a Congregationalist, is Bishop Gore's. It was good to work with a man who knew precisely what he meant and whose self-respect gave him respect for other men.

Belief in the Holy Ghost

Yes, we were a hard-working crowd. We did not remove our coats in the sweltering Aula, though the human beings in the very realistic mural paintings had removed more than that. They were the nakedest bunch ever seen outside of a French exhibit of modernists; and what made it worse, there was an attempt to give a Christian interpretation to this display of the flesh by the picture in the ceiling of a sheep roped to a square cross, the sheep having its throat cut. It would have been a horrible exhibit even in a slaughter-house. Dr. Samuel Zwemer made a sad attempt to work that picture into our deliberations; he might better have omitted it. There were windows on one side only, and we suffered for lack of air.

With a very minimum of exceptions the members of the World Conference on Faith and Order were noble, gracious, courteous men. They accepted the give-and-take of that conference with the utmost good will, and in a spirit of brotherhood and democracy. Titles went for nothing, and brain and judgment and scholarship and good will ruled. Bishop Brent presided in the mornings with most gracious impartiality. In the afternoon Dr. Garvie presided. The afternoons were the difficult times, and, barring one regrettable error which gave needless offense to the Orthodox, Dr. Garvie did it well. If only we believed in the Holy Ghost, as belatedly and without entering into particulars we say we do, what might we not do in such a conference! There were assembled four hundred men and a very few women in the conference. The council of Nicea had 316 men, a few fiercely controversial leaders and a mob of what Eusebius justly calls "nobodies"—bishops, indeed, but what was a bishop then or what is he now? I have seen a bishop in a Turkish bath and there he is really human.

Cutting the Umbilical Cord

Man for man, we were twice as good a bunch as they of Nicea, with more erudition, more knowledge, more of the spirit of Christ. And we could have made a vastly better creed than the crowd at Nicea. If we had dared to cut the umbilical cord that bound us to tradition and ecclesiastical organization, we could have revolutionized church history, and turned the clock ahead a hundred years. Who dare say that the mob at Nicea, with its bigotry, its hatred, its ignorance, was inspired by a Holy Ghost denied to us at Lausanne? And here were Bishop Gore and I, agreeing to refer to the Nicene creed as a "witness" to the truth. Well, that was harmless enough; and, out of deference to the Orthodox, we soft-pedaled the so-called Apostles' creed, which was the only thing, except their clothes, which the Eastern brethren did at Lausanne to earn their board.

The best speech made at Lausanne was by a young man named Tubbs, bishop of Tinnevelley, in Africa, telling the conference to give the mission fields a workable plan of unity and do it at once. He warned the conference not to strain the patience of the mission churches too far, nor to hark back to the past. He said the church in Jerusalem took a great risk when it permitted the Gentile churches under Paul to be counted as of like precious faith, but that if to go forward was dangerous, to attempt to keep still was more so. He was applauded to the echo, and nothing came of it.

No, we do not believe in the Holy Ghost. We believe that there once was a Holy Ghost who retired from active business after the canon of the New Testament was complete or after the adjournment of the council of Nicea. The conference at Lausanne kept in the middle of the road, bound by tradition and the instructions of the delegates. It did not so much as learn whether there be an Holy Ghost. If it could but have had faith in the leadership of the Spirit of God, a living power, interested in present day progress, what a chapter we might have written! But we obeyed our instructions. We did not play far from our base. The Swiss are good hotel-keepers, and we had comfortable rooms and plenty to eat. And the lake is pleasant to sail upon. We had a lovely time at Lausanne! And the devil, disappointed that we did not do much fighting, tickled himself at the futility of our well-trimmed resolutions.

Hysterical with Love

How seriously we took ourselves! Who can forget Atlelstane Riley, moved to tears as he spoke, humble and gentle, hoping for nothing above this that he might be the very least among the saints in heaven, and telling us, so very lovingly, how he wished that we would agree with him in his Anglo-catholic position! He really was a saint. And I forget the name

of that other one of that bunch, who would stop one of those greasy orientals and reverently kiss him. He gave one five-minute speech, and I walked with him to the door as he was about to be called. He was hysterical with love for us all and blind as a bat to the practical implications of his affection.

And the Orthodox, in their poverty after the war, and their earnest desire in some way to give to us their apostolicity and to get some of our cash, catapulted as they were out of some middle-age century, and utterly bewildered by what we were talking about, and barely saving their souls from Sodom by fleeing just before destruction rained upon us! It was comical and pathetic.

The demand for a communion service grew till something had to be done. And a communion service was arranged at the cathedral, entirely unofficial but open to all delegates. It was announced from the platform and I think Bishop Brent was glad to announce it. I kept away from that service. It seemed to me a pitiful sop to be thrown to the conference, and a smoke-screen to avoid further discussion on the floor. I am told that not one Anglican attended. Some men who went thought it was very impressive. I thought that the arrangement of any such service, planned so that Peter Ainslie and the rest of us might attend and accept it in lieu of an official corporate act of the conference, was perilously near to being a fraud.

Bishop Brent

I suppose no one knows whether Bishop Brent shortened his life by his service at the conference. His heart was in such condition he was not sure he could attend, but he bore his work there rather well. I suggested to him that after getting the day's program going he might slip out and let some one else preside during the mere delivery and translation of the addresses, but he said it was not tiring him greatly. After the conference he rested for something like a fortnight, and came home on the George Washington. I do not know who paid his expenses and made his arrangements, but he was not too generously cared for, considering the condition of his health and his invaluable service.

There were very few people on the George Washington who had been at Lausanne, and there was a Presbyterian minister, from a city where Presbyterianism is most vociferous, who had not been there. He had heard that the conference at Lausanne had not been able to unite in a communion service. He undertook to learn the truth from headquarters, and he cornered Bishop Brent. In answer to direct questions, Bishop Brent informed him that he was correct in thinking that there was no official communion service, but that there had been a service, unofficial, to which the members of the conference were invited. The Presbyterian asked, "Bishop Brent, did you attend?" Bishop Brent blandly replied, "No; I had another service at the same hour." That was what he had answered at Lausanne, and so far as I know, no one there had pressed the matter further. But the Presbyterian brother was determined to know the facts. He demanded, "Bishop Brent, if you had had no service of your own, would you have attended and sat down at the Lord's supper with your Christian brethren of other denominations?" Thus did he smoke the bishop out, and the bishop was undeniably angry. "No!" he answered. "Do you think I would violate the laws of my church?"

The Tragedy of the Situation

No, he would not, but a number of bishops will have to be ready to violate those laws if the repeal of them is impossible, before it is worth while to hold another Lausanne conference. For here is the tragedy of a noble man's sincere desire for Christian unity. He says, as Bishop Brent said, "We must include the whole of the Christian church. I am entirely averse to pan-Protestantism." But Rome will not attend Lausanne, and the Eastern church withdraws the moment it gets its bewildered eyes open and sees a way to run panting back to its home in the middle ages. Bishop Brent was "entirely averse" to any kind of Christian unity that could possibly be attained within his own life-time or the life-time of any man who listened to him at Lausanne.

"Christ wills union." Does he? What kind of union does he will that anyone now living can hope to share? How much does he care whether a Christian is a Presbyterian or an Episcopalian? And what does he care whether, in their process of spiritual unification, they administer their work alike or not?

Let Those Unite Who Will Unite!

"But any movement that is inaugurated should be inaugurated with reference to the balance of the church, which is Catholic." So again Bishop Brent. But there is no Catholic church except that which is inclusive of all the sects and a good deal beside. And any union with the two large communions, Roman and Greek, that call themselves Catholic is too remote for us to conjecture what details of our present organization looking toward such unity as is now possible would further union with them, a hundred or five hundred years hence, if ever. Our best efforts to promote future unity now may not only be subversive of all present unity, but may actually retard the ultimate unity of the whole church. We cannot even guess what that unity will be like or even what is desirable.

Let those unite who will unite; and as for those who profess to believe in unity but who do all they can to prevent it, deluding themselves meantime with the notion that they are advancing some larger integration in the remote future, let them pursue their blind alleys to the end and come back and start again, so long as they care thus to amuse themselves. Satan will enjoy their performance, and I shall get a little innocent fun out of their well-meant exercise.

Marion, North Carolina

By William B. Spofford

THIS is the story of Marion—Marion, North Carolina, nestled off the main line in the beautiful hills. There are two fairly large manufacturing plants there, the Marion Manufacturing company and the Clinchfield Manufacturing company. We were told by the heads of these concerns—I was there with James Myers, industrial secretary of the Federal council of churches—that their people were a contented lot until outside agitators came and stirred up trouble. Mr. Mabrey Hart of the Clinchfield and Mr. R. W. Baldwin of the Marion agreed that their workers were living in comfortable houses which were given to them at a most reasonable rent, were averaging $14 a week in wages and were not working over 12 hours a day, "with the company's knowledge," a phrase which was made clear to us by the workers whom we saw later. No, everything had been all right until these agitators came into town—and they strolled away with a finality which seemed to say, "Now that you know the facts you may as well return to New York where you can be more comfortable."

Trouble-Making Outsiders

But we thought we had better talk a bit with the workers. They are an Anglo-Saxon lot of folks, not a person among them whom we would call, in our loose American way, a foreigner. For generations they have lived in North Carolina; a fine old American stock, one hundred per cent church-going, not well educated perhaps but possessing common sense, so it seemed to us, to a remarkable degree. We suggested to them, following the lead given us by Messrs. Baldwin and Hart, that possibly they had made a mistake in allowing outside union organizers to come to their town uninvited.

"They didn't come uninvited," was the immediate reply. "Some of us had been having meetings in the woods, where we discussed our problems. Reading in the papers of strikes in other towns, we took up a collection and sent one of our own number to Elizabethton to get some help. He didn't find any, but on his return he happened to stumble into a meeting of the trades union council in Asheville. They sent a man who told us how to become union men. So we learned what we could of unionism. We knew that we wanted an American federation of labor union. We found out that the union for our trade was the United Textile workers. We didn't want communism. None of us here are communists. So we got a charter and began taking in members. The union office in New York finally sent us an organizer, but we were organized to 60 per cent of our present strength when he came."

As for the conditions under which the people live and work, it certainly should be said that we cannot be sure, beyond what we saw ourselves. The owners told us of $14 a week for a week of 12-hour days, with nice houses furnished at a low rent by the companies. The workers did not agree. They told us that the hours were 12 a day officially, but that foremen had a habit of asking them to get in early to clean up the machines. And they got in early if they wanted their jobs. Some had an hour for lunch. Most of them had twenty minutes—"quartering hands," or fellow weavers, minding their machines while they were off. A few had no break at all, but worked straight through, "grabbing a sandwich" as they worked.

Wages and Hours

As for wages, well, they varied. Here is a girl, 14 years of age, who worked from 5:40 in the morning until 6 at night, with a half hour for lunch. She got $5 in her envelope at the end of the week, though in fairness it should be reported that she told us with seeming delight that "one Saturday I got $6.40." Here is a boy who worked for nothing while learning. "I worked for Mom; they don't pay me, but Mom got more with me helping her." His Daddy and his sister also work in the mill. When asked who kept house he said, "Nobody, we just get up meals when we get home from the mill."

In the spooling room they earn from $8 to $9 a week. Annie in the spinning room, who has been there for eight years, goes in at 5:30 and out at 6, with a half hour for lunch. She gets $8.30 a week. Dora gets a little more—$9.15 a week. Jimmy helps his brother Lawrence, a weaver. So he isn't paid, but of course Lawrence can earn more with Jimmie's help. Many women, we were told, start as beginners without pay. After a few weeks they receive one third the maximum wage; then a half, and finally the maximum of $9 a week—for a week of 12-hour days. Mrs. P., who was forced out of the Methodist Sunday school after she joined the union, was the highest paid woman with whom we talked. She was able to earn $17.50 a week as a skilled weaver.

The Strike

So on July 11th these "outside agitators" told these people to strike. And strike they did, and in a very holiday spirit, I imagine. It was an exciting summer, with injunctions, militia, bitterness, and not a little suffering for want of food. There was a settlement on September 11, brought about by Mr. L. L. Jenkins of Asheville and Judge Townsend, the personal representative of Governor Max Gardner. Mr. Jenkins is a banker in Asheville, and himself a mill-owner, who came in to lend his good offices as a mediator. A conference was called, with Mr. Jenkins, Judge Townsend, Mr. Baldwin, and two union representatives around a table. And the grim figure of old man Starvation was there too, pointing his finger at

the workers and telling them that they had better get back to those machines pretty soon if they wanted any more fat-back for their bellies.

Mr. Baldwin told us of this conference. He came, so he said, simply because Mr. Jenkins had asked him to do so. "And after I had been there a few minutes in walked two union men. I picked up my hat to leave. I told Mr. Jenkins that I did not propose to meet with them. I told him that I felt I had been tricked into this meeting. But he told me to sit down and the whole thing could be settled in ten minutes." So a settlement was arrived at. Nothing was put on paper. The union people told us that Mr. Baldwin had asked for mutual trust and confidence which would make a written agreement unnecessary. It was agreed that there should be a 55-hour week, shop committees of workers to confer with management over grievances, and no discrimination against any workers for union membership, except against 14 people whom Mr. Baldwin said he would not take back under any circumstances.

The mills reopened on the 12th. But over one hundred workers were not taken back. Mr. Baldwin told us, with some show of feeling, that he had not broken any agreement. "We gave them the 55-hour week. Now some of them want to work longer. It only shows that the fools don't know what they do want." But the fact that the workers were paid proportionately may explain that. If you can't live on the wage you get for 60 hours of work, there is no particular desire to work 55 hours with proportionate pay.

A Second Strike

As for discrimination, Mr. Baldwin said, "We haven't kept anybody out because he belongs to the union. I was sharp enough to put the little word *simply* in that agreement. And we haven't kept anybody out of his job *simply* because he belongs to the union. But if a fellow is sassy to the boss, we don't want him."

Draw your own conclusions.

As for the shop committees, there are none. Mr. Baldwin does not see the need of them. "During the nine years that I have been running the mill not one single worker has come to me with a complaint." You can set your mind to work on that, too, if you have a few spare minutes.

The workers voted to strike again, though it came a bit ahead of scheduled time. Just why, I am not sure. But I have been told by people whom I trust that a young boy went into the wash room and was told when he returned to his machines that he had stayed too long. "You fellows are going to do as you are told around here," the foreman is reported to have said. "There ain't going to be no more union, and no more strikes. The next time we will shoot."

The boy replied: "You don't think we dare to strike? I will show you." And in a few minutes the workers were outside the gate.

Seventy-five of these workers stayed at the gate from one in the morning until the day shift came on at six, to tell them that there was a strike on. The sheriff and his deputies came to the gate, too. Union officials say that they had been in the mill all night trying to intimidate the workers. Some say that they had been drinking. In any case the sheriff used a tear gas gun when the strikers refused to get back. A scuffle ensued and the deputies, several of whom have criminal records, pumped steel bullets into the line of pickets. Six were killed and a score or more wounded —shot in their backs as they ran. The boy from the wash room was one of the six killed.

The strike is still on. A group of American-born, Anglo-Saxon, church-going folks, dressed in overalls and gingham dresses, living in shacks and feeding on fat-back, hope in that way to better their conditions. Whether or not they will win, of course nobody knows. But they will never win without a great deal of help.

Church Help

Some of us are hoping that church people will supply at least a part of it, and for two reasons. First, they ought to win. Second, we must show those folks in Marion that there is a Christianity of a different sort than that exemplified by their local churches. As I write this, the newspapers carry the story of twelve members being ousted from the Baptist church in the mill village of the Marion Manufacturing company. There is nothing surprising in that. Church clerk and pastor are mill employes.

There are two church agencies trying to do something in the way of relief. The Federal council of churches, which, thanks to James Myers who has done such a great job in North Carolina, has invited the American Friends Service committee to take charge of church relief in Marion, the social service commission of the council helping raise the funds. They are to minister to the people according to their needs, without discriminating between union workers and non-union workers. Funds to help them in this work can be sent to Miss Olive Van Horn, treasurer, social service commission of the Federal council, 105 East 22nd street, New York city, or direct to the American Friends Service committee, 20 South 12th street, Philadelphia.

The other agency is the Church League for Industrial Democracy, a very small organization of the Episcopal church, made up of people who are frankly for a change in the industrial order of society and are supporting this strike, and doing what they can to provide for union members only as a step toward that end. It is not an impartial organization. It is pro-labor, and in this emergency is making no pretense at impartiality in the distribution of the meager amounts it is able to gather. They go to help workers win a strike. The office of the league is 154 Nassau street, New York city, in case any of you care to send money to be used for such a partisan purpose.

DECEMBER SURVEY OF BOOKS

An American Tragedy

THE TRAGIC ERA—THE REVOLUTION AFTER LINCOLN. *By Claude G. Bowers. Houghton Mifflin Company,* $5.00.

WHY has there been for sixty years "a solid south"? Just exactly what were the "horrors" in the reconstruction period? What was the nature of the revolution that followed Lincoln's death? Is the popular opinion of Andrew Johnson correct? Whence came the original K. K. K.'s, and why? Was Tilden "robbed" of the presidency? Who waved the "bloody shirts" and for what purpose? These and other questions pertaining to the period that followed the assassination of President Lincoln are answered in Claude G. Bowers' newest book, "The Tragic Era."

Mr. Bowers, now an editorial writer on the New York World, first came into prominence as a political historian through his readable "Political Battles of the Jackson Period." He enhanced his reputation by his "Jefferson and Hamilton" issued in 1925. Now he completes the trilogy with this immensely interesting work of five hundred and sixty-seven pages and twenty-five chapters. So absorbing was this book to me that I read it through in an evening, never laying it down until I reached the end.

Many of us living in the north have taken it for granted that most of what happened in the days of reconstruction was inevitable, that the leaders who were in political power at Washington were, without exception, moved by high and holy patriotic purposes, and that, while many unfortunate things occurred and the south suffered, yet these were the fortunes of war, civil and uncivil, "the manifest destiny," and the like. A reading of this book even after subtracting some possible, though not obvious, political bias, should go a long ways toward expelling such fallacious ideas and putting them to rout utterly.

It is a vivid, often lurid, moving picture that passes and repasses through the pages of this book. Lincoln falls in the hour of his ascent of Mt. Pisgah from which he views the promised land of peace and reunion. Johnson succeeds him, a strange, yet courageous creature, whom history thus far has defamed, and who proves anything but putty in the hands of the iron men of the administration: Thaddeus Stevens, nemesis of the defeated south, bent on making the rebels feel the fruits of union victory, honest, but bitterly partisan; the courtly Charles Sumner with his squirrel tail whiskers and spats; the pompous Conkling, with his perfumed locks and domineering swagger; the eloquent and ambitious Garfield; the dashing, brilliant Blaine; the politic Zach Chandler; the gracious L. Q. C. Lamar; the weazened but brainy Alexander H. Stephens; the proud and aristocratic Jefferson Davis; the hard-driven, yet well purposed Grant, victim of fawning friends; the scandals, the conspiracies, the money barons, the lovely women, the smart social set, the honest and broad-minded northern statesmen who bravely tried to carry out Lincoln's policies of reconciliation toward the south, the newly arrived Negro statesman—these and a hundred other personalities, episodes, events, crises, are pictured by the pen of a past master.

Mr. Bowers has done titanic research work. His documentation is painstaking and profuse. He had access to some sources heretofore unavailable, to wit, the amazingly rich and rewarding unpublished diary of Honorable George W. Julian. There may be in Bowers' book place for historians to dispute, but scarcely to carp; room for differences of opinion as to policies and personalities, and the inferences drawn therefrom, but not, I think, of the work as a whole, nor the belated attempt to do justice to an era where the vanquished was voiceless, or, if vocal, his voice was lost in a chorus of diatribes and invectives.

As a specimen of Mr. Bowers' style, take this paragraph, which is but a partial description of Andrew Johnson:

> "No one could have approached Andrew Johnson without a feeling of respect. Henry Adams, who had seen, first and last, a dozen Presidents at the White House, recalled this one many years afterward as 'the old-fashioned southern senator and statesman at his desk,' and concluded that he was 'perhaps the strongest he was ever to see.' About the same time a courtly and cultivated man of the world was writing that 'he looks every inch the President.' When Charles Dickens was presented, and the two men 'looked at each other very hard,' the novelist, who was not given to the flattery of American politicians, thought him 'a man with a remarkable face' and 'would have picked him out anywhere as a character of mark.' And Charles Francis Adams, diplomat, familiar with the manners of courts and of statesmen to the manner born, was 'impressed with his dignity,' his 'quiet composure,' and the neatness of his clothes. Still another, who attached much importance to manners, thought that 'nobody could have been more courteous or punctilious or have borne himself with more dignity or decorum.' Even Carl Schurz, who was to join so lustily in the hue and cry against him, reluctantly admitted that 'his contact with the world has taught him certain things as to decent and correct appearance.' These references to his neatness are important as measuring in a minor detail the enormity of the misrepresentations on which prejudice against him has been fed; for no less a writer than Rhodes, the historian, has given currency to the utterly indefensible story that he was slovenly in attire. The very opposite was true, as Mr. Rhodes, who met him, must have known. He always dressed in broadcloth, in perfect taste, and with meticulous care. In truth he was distinguished for exceptional neatness in person and dress. In outer appearance, at least, he was a gentleman, lacking nothing that Sumner had, except the spats."

Some day Mr. Bowers, or somebody likeminded and similarly gifted, will write the truth about the debacle that followed the world war, which pulled Woodrow Wilson from his place among the stars, down to the valley of the shadow, and it will make interesting, though not altogether pleasant reading when that story is fully told. Everybody who loves vivid, cleancut phrasings, picturesque and pictorial paragraphs, will want this book as a permanent possession, as will also lovers of the truth who wish to know both sides of a controversy before arriving at a conclusion.

EDGAR DEWITT JONES.

Facing the Unfinished Task

WHAT IS CHRISTIAN EDUCATION? *By George A. Coe. Charles Scribner's Sons, $2.50.*

MANY a poor parson will be put on the defensive by this book or will be convinced that as a religious leader he would make an excellent bricklayer. The book is full of hard lines. The author not only points at the clergy specifically, to tell them that they afford daily evidence of the truth of Bergson's theory of laughter, that they are living in a false light, and that the majority of them, bishops in-

cluded, are not earning their living; but his whole theory of Christian education is a stinging rebuke. The rebuke, to be sure, is not untinged with mercy. He credits the clergy and other religious leaders with good intentions, but there is a very annoying implication that the road to hell is paved with good intentions. My first reaction to the book was an almost uncontrollable desire to call a congregational meeting and reorganize the local ecclesia from the beginners upward. I felt that I should do something revolutionary or step down and out of the pulpit from now on.

The author's answer to the question, "What is Christian Education?" resolves itself into an explanation of the difference between transmissive and creative education. And between the two there is a great gulf fixed. The teaching of the catechism, as practiced by the Catholics; the teaching of the Bible, as practiced by the Protestants; the belief that saving truth is mystically or otherwise appropriated through the worship of the church, more especially the communion; the evangelical emphasis on conversion and the verifying experiences which it is assumed will follow hard upon it; and even the more modern method of teaching the way of Jesus—all come under the head of transmissive education. These methods are based on theories that have no counterpart in reality. They are the attempt of one generation to hand down its religious experiences on the platter of authority to another, which nominally accepts them but which really has no taste for the theological concoctions of another age. Transmissive education is an attempt to press down the religious experience of the past like a crown of thorns on the brow of the present. Its advocates achieve "verbal sameness," but they rarely achieve "spiritual identity." They use their authority to dictate rather than to stimulate, to shield the learner from unpleasant truths rather than to make them clear.

It is therefore inevitable that Professor Coe should discuss personality and the Christian belief in the "infinite worth of persons." He contends that transmissive education contributes only incidentally, in "by-products," to the growth of personality. The Christian church has never gone deep enough in its appreciation of persons. The object of its regard has been static. It has looked upon a person as something deducible from the past, as something into which we might pour our saving truth as we pour lime and sand into the maw of a cement mixer, and so expect the strong concrete of an implicit Christian faith to emerge.

Creative education, on the other hand, exalts personality. It does this by recognizing every person as an original, with some unique contribution to offer to religious thought. It respects man's moral courage and spiritual insight, his creative faculty, and his ability to carve out a world and "create new circumstances in the face of tragic and insurmountable obstacles." It believes such virtues as humanitarianism inherent in man, and that they need only the proper guidance and stimulation to bring them into full and effective play. Creative education urges the learner to apply the principles of scientific method in his search for truth, which principles in themselves glorify personality, making it both creative and Christian.

Above all, the learner is faced with the truth that the kingdom of God is an unfinished task. The first premise of creative education is an acceptance of the radicalism of Jesus and the realization that his ideals are as yet unattained. The author would liken the true church not to a cathedral, with every stone in place, but to pioneers struggling on toward a promised land, or to a ship at sea, with every hand busy and every eye strained for a glimpse of the shore line of the kingdom of God.

This conception of the kingdom of God as an unfinished task is the most impressive truth in the book. It is *the* truth of the book. To look upon its work as unfinished puts the church to work. It puts every Christian, the minister included, in the position of learner. Old and young are united in a common undertaking. Salvation becomes not a *fait accompli* but an active principle. There is less indifference and smug complacency. No religious leader can contemplate this truth without a desire to make the church something other than an institution in which the children learn memory verses while the adults beam their approval and stagnate religiously in the belief that all is well with their souls.

The latter part of the book considers the effect creative education would have upon the various agencies and functions of the church. It would, Professor Coe believes, save the church from a self-defeating institutionalism and what he terms "denominational introversion." It would help the church restore men's faith in God. It would make mysticism effective. It would put Christianity and philosophy upon a basis of friendship.

Professor Coe has written an honest book. It faces realities, and is likely to make its readers face them. Certain readers may resent the author's attitude and heartily wish that the professor might be a pastor faced with the hard task of putting his own theories to work. But, in my own impulse to resentment, I am reminded of Paul's words, "Am I therefore become your enemy because I tell you the truth?"

WARE W. WIMBERLY.

Pioneers, O Pioneers

ADVENTUROUS AMERICA. *By Edwin Mims. Charles Scribner's Sons, $2.50.*

ROUSED out of his easy chair of English Literature, Edwin Mims was almost taunted into "taking a short course in modernity." This book sums up the impressions of his adventuring.

He read Frost and Sandburg, Russell and Santayana, and, of course, John Dewey. He coursed through Ludwig and Strachey, Spengler and Keyserling, enjoyed Randolph Bourne and "the more intellectual criticism of Van Wyck Brooks," and "even read all the books of the chief *advocatus diaboli* on all things American." He finished with Krutch's "The Modern Temper." What did he find?

First of all, he found the spirit of adventure. We don't know where we are going. All we ask is a fighting chance into the unknown way. The inciting days to come are forcing the despair writings to give ground. Canby and Lippmann are quoted as men who have faith (reason grown valorous) in the future. New triumphs in scientific research, in architecture, in business, in all phases of our life are just ahead.

Then Mims discovered a new type of business man, one who is using his abilities for the public welfare and in positions of public trust: Hoover an engineer, Dawes a banker, Morrow a banker, Young a business leader, Ford a business genius. He cites the philanthropic giving of Rosenwald, Harkness, Baker, Couzens, Guggenheim, Juilliard, and others. Then, such men as Brookings, Morgan, and Morrow forsake business for public service.

That is one side of Main Street. On the other he finds many leaders of American life appearing throughout the country, at times in wayside places, and being followed in their attempts to raise cultural standards. College professors are more than anemic priests mumbling their trite critical commentaries, and he points to Tinker, Pound, Frost, Herrick and Lovett. Anderson and Cabell as newspaper editors in the

south, the advancement of Nashville, these are related in heroic words. What is on the other side of Main Street? Oh, Chautauqua, Pasadena, Yaddo, and Nashville, and all of them great names in our country.

To Mims, humor is an obstacle to adventure, and he flings in the faces of the "Jesters of the Republic" the words of George Meredith and forgets the call of humor in the emphasis on needful thinking.

He summarizes the varying beliefs as to the future, points to a golden mean, and finishes by citing the broad outlook and endeavors of Fosdick, Millikan, Thomson, that religion is not doomed, that it needs redirection, and then will continue to exert the happy influences it has had for past centuries.

His conclusions are justified. We only regret that many minor inaccuracies in names, some errors in judgments, some contradictions extraordinary have crept in.

W. G. PIERSEL.

Teaching the Teachers

OUTFITTING THE TEACHER OF RELIGION. *By James H. Snowden. The Macmillan Company,* $2.00.

ONLY a few days ago a bright but average boy of thirteen was discussing with the present writer his weekly problem of the Sunday school. He complained quite sincerely that there was little there to interest him, because, to quote his words, "they mull over the same old things that I've heard since I was three years old." This lad comes from a good home; both his parents are of more than ordinary training and intelligence, and the church to which they belong is one that has maintained a noble emphasis upon vital religious experience. The boy went on to say: "I know that David killed Goliath, but what of it? Then they keep on repeating the story of the crucifixion—awful as it is—as if they enjoyed telling it." Disconcerting as this may be to an older generation, the fact remains that if the teaching function of our religious institutions is to exercise any real influence today, our young friend's criticism cannot be ignored, and any or all efforts such as this of Dr. Snowden should command our attention.

Aside from the astounding statistics, which we gather from such a book as Athearn's "Character Building in a Democracy," that 74 per cent of Catholic youth and 66 per cent of Protestant youth are not even exposed to any form of religious instruction in our country, the Indiana survey of a few years ago that revealed no relation between biblical knowledge and ethical and moral sanctions should stab us all into an awakening. It is true that more attention is now given to the training of directors of religious education, and yet a graduate from such a course in a well known eastern college confessed complete ignorance of the non-transferability of training which has so completely changed the attitude and curriculum of modern education.

This book, however, is not given over to the discussion of the technical changes in pedagogical science. It is written, as the preface declares, for the average Sunday school teacher who desires to be abreast of truth, but it seeks to correct the attitudes which still persist and which only make the gulf greater between the pupils' week day and Sunday experience. The public school teacher now assumes the dynamic nature of the human organism, and "e-duco," to lead out, is a generally accepted principle. On the other hand, the older passive view of human nature as a vacant vessel to be filled with information, still lingers in religious instruction. Again, while the secular authorities have placed "the child in the midst," as did the Great Teacher, the custodians of the sacred still cling to the Bible as central. Here we have a good example of the difference between religious ideas and ideas of religion.

As far as I can see, Dr. Snowden has sought to put in plain everyday language the leading principles of modern educational theory that have endured the test of time. With this he has sensed the essential realities of the Christian message which must be conserved without compromise. A life-centered school, where teachers think *with* their pupils and not *for* them; where impression is assured by expression; and where purposeful knowledge is the aim, should appeal to leadership both conservative and liberal.

W. P. LEMON.

Those Who Toil and Spin

SOUTHERN MILL HILLS. *By Lois McDonald. Alex Hillman,* $1.25.

THIS book on the southern cotton mill situation is something more than timely. It is the most human document yet written on the question. It tells you about the mill folk rather than merely the economic and sociological situation. It is not a sensational book of disclosures nor one of those apologies that explain everything on the basis of the unavoidable. It is a human rather than an economic document. The author is an economist, but this is a study of the things that lie behind the economic facts. How do the mill people live? What wages do they get? What manner of folk are they? What is their mental attitude? How much schooling have they had? How much are their children getting? What do they think about the church, the union, the boss, the lodge, the government, the mill itself? The author is a southern woman. She has mixed with mill people all her life, has worked in the mills, done social welfare work in the mill villages, conducts classes for girl workers every summer, knows her stuff thoroughly, is interested in it as a sympathetic human being and puts it together with the careful precision of a real student.

The newspaper reader does not get much of the background of the tragic situation in the cotton mills of the Carolina Piedmont. He hears of the exploitation of cheap labor, the lawless fight on the unions, the bloody denouements following the intrusion of the communists, the trials in which the "reds" are convicted while those who harry and kill them are not, but he does not learn how it comes about that cheap labor is so plentiful, unionization so difficult, the Ku Klux type of lawlessness on the part of otherwise good citizens so defiant of the law and the churches and the press so oblivious of human tragedies in the situation. Because this book is so valuable to enlighten the public on what is "behind the headlines" the social service forces in the churches are promoting a special "at cost" campaign to get it read.

ALVA W. TAYLOR.

The Tapestry of Personality

THE THIRD WEAVER. *By Emily Calvin Blake. Willett, Clark & Colby,* $2.50.

THE author of this novel traces the growth of definitely contrasting personalities against the background of their spiritual inheritance. The visionary, idealistic Theisa, true daughter of her impractical, aristocratic father, gradually weaves into her life some of the hardness and practical democracy of her plebian mother. Her inner conflict, although it shakes her, leads to a final adjustment with life. The characters portrayed are fundamentally real—they may even have been actual. If the latter be true, certain inconsistencies in

their conduct, certain rather extraneous incidents, certain difficulties which the author patently has in handling her plot, seem more easily explicable. For the novelist has attempted to weave a large tapestry and has not always succeeded in keeping it uniform in texture or compact in design. There is a perceptible straining for effect, a stylistic self-consciousness that distracts the reader's attention and works against his enjoyment.

The story is not "intriguing," as the cover-blurb states, but it is an honest effort to stress some important truths of human experience. The nature of these truths is obvious early in the narrative and their eventual implication can be clearly foreseen. The chief appeal lies in the characters, who are individual and, moreover, in a sense typical. We have all known most of them in varying degrees. Yet, a certain lack of substance gives even to them an air of unreality, for the entire picture has about it a haze of indefiniteness. This is because the contemporary background, like that of many a tapestry, lacks perspective, depth. Although the course of the action takes us from England by way of New York and Chicago to Oregon, there is little to connect that action with the great currents of the life of the time in the broader sense. The life of the characters is too isolated from other life.

After all, this novel is essentially wholesome and high-minded in intent, though it is tinged with a cosmic pessimism stronger even than the conventionally happy ending. One is only in part master of his fate, and life resolves itself more or less into a compromise.

LEE E. CANNON.

Rebirth in Hellenism

PAGAN REGENERATION. *By Harold R. Willoughby. The University of Chicago Press,* $3.00.

WRITING with such a judicious mastery of the vast masses of source and critical material involved, with such consummate *Einfuhlung* into the religious quests of the first century world, and such dramatic, realistic prose style that the reader is irresistibly drawn on as if on an actual tour through the places and scenes described, Dr. Willoughby has here given us the best treatment of the central theme of the Mystery Religions that has yet appeared. No subject in the field of early Christianity has been of so much interest in recent years as these Mystery cults. It was noted by the earliest Christian writers, even by Paul, that religious practices among certain groups of the time were not dissimilar to those practiced in the church; and no other skeptical or heretical position, from those early days down to our own times, has ever produced more venomous refutations at the hands of apologists than the suggestion of a genetic relation between the pagan and Christian rites. For that reason we welcome the appearance of this lucid volume, which the author announces is only a prolegomenon to further researches in this field. The purpose of the present investigation was to study the genesis of the Pauline teaching of rebirth, the Pauline mysticism, and the first task was the isolation and analysis of other similar phenomena in the religions of the time. We shall welcome the final treatment of the Pauline problem.

The specific researches in the prolegomenon deal with the Mysteries of Elusis, Dionysus, Orphism, the Great Mother, Mithraism, Isis, Hermeticism and Philo. An introductory chapter describes "Pagan Piety in the Graeco-Roman World," and a concluding one deals with "The Social Significance of Mystery Initiation." Careful references are given to the source material in footnotes and at the end of each chapter a selected bibliography is given, so that this volume will really serve as a manual for the student who desires to do research for himself in these fields.

It has been the habit of classicists to scorn the Hellenistic age as a time of religious degeneracy and of Christian apologists to picture the moral degradation of this period; but both of these views are refuted, and the religion and morals of the time are creditably vindicated. There had been a marked decline of interest in philosophical endeavors of a purely speculative sort, but to a great extent philosophy had become an ethical way of life. The religious quests were for forgiveness of sin, cleansing from the taint of physical being and an assurance of life beyond the grave.

The old state religions continued to function with some vitality but the masses of the people wanted more than formal political assurance and salvation; they wanted to be saved individually. It was the age of individualism into which Christianity came and the Oriental and Greek mysteries addressed themselves exactly to the satisfaction of these quests of the individual. Each of them in its own way, through initiation, impartation of secret knowledge, sacramental lustrations, meals, ascetic acts, emotional exaltation, brought an assurance of present regeneration and a blessed immortality.

These mystical phenomena existed at a time early enough to have had a genetic relation to similar Christian experiences. That is the point of this book, but its implications remain to be developed in the author's projected further studies.

The points at issue relative to these Mystery cults have been their existence, their nature, their historical development and their genetic relation to Christianity. Each of these has been a line of defense hotly contested by those apologists who are interested to prove that Christianity came into existence as a unique, supernatural, entirely otherworldly divine insert, and many of these loyal defenders are still in the front-line trenches, while others more open to historical data have fallen back into their more inaccessible dugouts, and the amount of camouflage made necessary by the secrecy of the cults themselves and the subtle influence exercised by theological presuppositions on both sides of the debate will indefinitely prolong the struggle. This book is an enthusiastic champion of the existence of these cults and of their tremendous vitality in the first century, to such an extent even that the ardor becomes at times almost a pagan evangelism, and the defense will likely plant its engines of war at this point, for erudition dramatized, scholarship made interesting and vital, always lays itself liable to an apriori suspicion on the basis of hoary academic canons.

The discussion might well have been supplemented by more attention to the development of these cults. Was the rebirth experience central in Mithraism, for example, from the time of its earliest appearance in the Mediterranean world, or did it acquire it later? What significance as evidence would the Dieterich *Mithrasliturgie* from the third century A. D., have and may we be certain that it *was* a Mithra liturgy? The evidence on the provenance and date of diffusion of Mithraism might be made more conclusive by use of the Roman inscription by a freedman in the Flavian period, an inscription by a slave likewise in Rome about 102 A. D. (Cumont, II. Ins. 66 and 69) and the papyrus published by J. Gilbert Smyly in the Cunningham Memoirs of the Royal Irish Academy (No. xii. 1921. Papyrus No. xxii) which shows a Mithreum in the Fayum in the third century B. C. But any one who has attempted to find his way through the chaos of religious phenomena of the first century will appreciate the vast amount of labor that is represented in the careful mastery of material presented in this volume.

"Pagan Regeneration" will be found profitable and fascinating to any intelligent reader, but quite indispensable to the historian of Hellenistic times, to the classicist, and above all to every student of early Christianity.

SELBY VERNON MCCASLAND.

The Old Testament as a Human Document

GREAT MEN AND MOVEMENTS IN ISRAEL. *By Rudolph Kittel. The Macmillan Company,* $5.00.

THE Hebrew scriptures have been subjected to intense scrutiny for many centuries, on the one hand by the devout and on the other by the enemies of the faith. Both have brought their own predilections to the study. Both alike have as a rule been preoccupied with religious problems. They have sought theological doctrine, moral guidance and spiritual inspiration, or they have approached these same objectives with critical or hostile intent. In either case attention has been concentrated on the literature as such. Questions of authenticity, date, authorship, have been brought to bear upon the more intimate question of interpretation. The history of the Jewish race has been thoughtfully studied, but not often with complete objectivity. The ultimate purpose of the historian has been to discover weapons for his theological arsenal.

The growing interest of the modern mind in the study of psychology has led, almost imperceptibly, to a new approach to these age-old problems. Men are beginning to ask, what are the roots of religious doctrines and philosophical speculations in the experience of mankind? What backgrounds of race history, of economic changes, of social movements, lie behind the emergence of political leaders and social reformers? What life lessons in the souls of poets and prophets find expression in the literature of a great people? Literature after all is life, distilled in the alembic of genius, that its essential oils may be preserved to succeeding generations.

The turning of this new light upon the Bible has discovered for us a rich and varied human experience through which the moral lessons and spiritual teachings of the scriptures take on new color and vitality. The tragic history of the Jewish people, the moral passion of their prophetic leaders, the unconquerable soul of the race, sustained by the mystic conviction of a divine mission—it was out of these that the social idealism of Amos and Isaiah, the spiritual agony of Jeremiah, the emotional exaltation of the Psalms, the solemn majesty of Job were born.

It is this intense and colorful human life which Professor Kittel has sought to reproduce for the modern reader in his latest work. Disregarding the attitude of most recent historians to Carlyle's doctrine of history as biography, Dr. Kittel insists that masses and movements can be understood only in terms of leadership. With genuine insight into human motives, supported by massive scholarship, he has brought before us in this book the outstanding personalities of Hebrew history, from Moses to Judas Maccabeus. Lawgivers, judges, military leaders, kings, reformers, prophets, even the unnamed patriots who gathered up and transmitted the matchless narratives of tribal tradition, are made to live once more in all the complexity of their vivid and creative individuality. And around and behind them we see the moving tide of human life, the shifting of civilizations, the rise and decay of empires. The writer knows of no other work which reproduces so vividly the warm, vital humanity of which the scriptures are the expression and interpretation. The character and work of Moses, David and the prophet Jeremiah stand out in the narrative with particular boldness. Dr. Kittel accepts the general conclusions of historical scholars as to the natural development of Jewish laws and religious customs, but he likewise finds many primitive elements which carry us back to Moses and beyond. He is emphatic in his judgment that it was the great lawgiver of Sinai to whom the Hebrew nation owed the foundations of its jurisprudence no less than of its organized religious life. The impress of his genius was upon the whole later development, and even the latest revisions of the legal codes were not without justice called the law of Moses. Jeremiah is to Dr. Kittel the greatest of all the prophets of Israel. He devotes much space to the work of the prophet, and to the crisis in the life of the nation through which he carried the woes of the people upon his heart. This chapter alone would justify the book.

Naturally, one does not find oneself in agreement with the author's conclusions at every point. He is remarkably lenient to King Solomon. He rejects the interpretation of the Suffering Servant of Jehovah, in Second Isaiah, as a personification of the nation, or of the loyal remnant, and imagines an unknown hero of the exile as the prototype of the prophet's picture. This seems somewhat far-fetched. It seems to the writer that he does less than justice to Nehemiah. His treatment of the messianic elements in Hebrew prophecy also leaves much to be desired. It seems unfortunate, also, that the plan of the work did not provide for the discussion of the later literature, particularly of the Psalms, and the writings of the sages, including Koheleth and Job. These works, no less than the writings of the prophets, grew out of the tragic experience of the Jewish race after the captivity, and can be fully appreciated only through the imaginative reconstruction of their human background.

Further, it must be confessed that the outlines of the picture Professor Kittel would draw are obscured at times by excess of learning. Some of his chapters resemble a snowball, which has gathered its material as it rolled ahead. The author is somewhat lacking in dramatic instinct, and, while presenting us with subject matter interesting to the last degree, has not succeeded as one could wish in achieving a cumulative effect in its organization. For all that, he has rendered a great service in vivifying for us the human background of the ancient scriptures, and in making us realize that their religious teachings were no formal and authoritative body of doctrine, but came warm and vital out of the hearts of great men and women of a great race. The more human the Bible is seen to be, the diviner shall we find it in the end. It is this insight which makes Dr. Kittel's a great book.

JOHN WALKER POWELL.

Arrows That Find Their Mark

BOW OF BURNING GOLD. *By E. Merrill Root. Robert Packard & Company. Limited DeLuxe, signed,* $5.00; *regular edition,* $2.00 *net.*

AS EDITOR of several poetry magazines, incurring a daily battle of manila envelopes and a wrestle each sunup with anywhere from 50 to 150 "poems" from the dear bards, I have long since ceased to be easily "enthused" or "intrigued." To fall into ecstasy over a new book is a happiness almost never reached. One of the very few contributors whose manuscripts invariably brought a glow of satisfaction to the blasé editor—and a rare treat, eventually, to the reader—was E. Merrill Root. He was never trivial, never a poseur. Always his work, on an ascendant scale, possessed an individuality, a sureness, a genuineness, a vitality that utterly gripped the reader, and a mastery of technique

that warmed the cockles of the editor's heart. When Mr. Root's first book, "Lost Eden," was issued by the Unicorn Press, a new peak had been reached. America had a new poet of more than promise, of authentic achievement. He was only 32, but he had stepped across the difficulties of youth to his place in the sun. Robert Frost, under whom he had studied at Amherst, counted him as one of the three best younger prospects in this country.

Now, two years later, he leaves definitely the prospector's field and marches in the vanguard. "Bow of Burning Gold" places Merrill Root inalienably with the few who are chosen from among the many who are called. It is a powerful, vital, beautiful achievement, this book. And for me personally it wrought the impossible miracle—the fall into something akin to ecstasy!

With a nice ear for varied music, sonnets are followed by short-lined poems and these by tremendous rhythms (as in "Noah"), staccato lines by lyric beauty. This selective genius is evidenced also in the display of varied moods and themes: saber-swift poems of protest ("Fiery Cross"), intellectuality ("Moriturus?"), "Ice Age" suggesting Hart Crane's "North Labrador" and other nature poems remindful of Glenn Ward Dresbach yet always indelibly Merrill Root, delicious drollery of "The Cow" who so delighted us when she first fed us in the Forum. Do you know many modern nature poems the equal of "Autumn Chant" or "Winter Nocturne"? Do you know many ballads of the "Reading Gaol" meter as vivid and masculine as "Chicago Idyll"? Do you know many sonnets the peers of "Respite"? I must quote it in full:

"I will go back again to lonely woods
For I am hunted by the hounds of grief:
Perhaps some brook in the far solitudes
Will be my crystal Lethe of relief.
Life slips its hounds upon me: I must run
Like last year's fawn that hears the terrible bruit
Of its first hunt—to me the very sun
Seems but one tawny hound in that pursuit.
I must go back again to lonely places;
I must seek refuge in earth's farthest nook.
There I will hide me from men's cruel faces;
There I will cross the respite of a brook.
Beyond that homely Lethe I will wade
And lie—a spent fawn—panting, safe, afraid."

But Mr. Root is at his best in his longer poems, in that fine achievement "Trenton," in "Icarus: 1929" (which recently was voted first, among 143 entries, in a narrative contest), in the great sweeping cadences of "Strength of Adam" (which, like "Icarus," first appeared in "Contemporary Verse"), in the mystic "Ballad of Evil."

His imagery and phraseology are both original. To quote fragments:

"Now to the dark loam of my heart
You come like April's urging;
And in great trumpet-notes of flame
The tulip-buds are surging."

And this:

"Let the Ice Age—a silver pruning-knife—
Cut leaves and branches; or let nebulae
Of chilling rains make white monotony
Upon its leaves, and feed its stalwart roots:
Or let fierce suns like heaven's golden bulls
Consume its leaves: Earth, like a gardener, prunes
By tragedy the deathless tree of life."

And this, from "Winter Nocturne":

"The strong unstirring trees cast metal shadows
Rigid as steel, yet delicate as smoke;
The hills grow massive and yet unsubstantial—
Silver Archangels in the trees' blue cloak."

And this, from the "Autumn Chant":

"The pumpkins lie like humorous suns amid the corn—
Broad halos of living gold from the heart of the dusky earth;
And the color-flaming woods are flags that are five miles long,
Flung up against the sky for the oriflamme of mirth."

Surely in Merrill Root's work, as Ralph Cheyney has said, "every line is authentic poetry." And Floyd Dell's opinion of the earlier book can be echoed with convinced certainty of this: "It is real and beautiful poetry—and a year that brings such a book is a good year."

BENJAMIN MUSSER.

Answering Youth's Questions

ADVENTURES IN RELIGION. *By Basil King. Doubleday, Doran & Company, $2.50.*

A SECULAR minded father is trying to tell his adolescent boy about religion and he finds it to be an adventure. He had once been a member of the church, but in college days had drifted away. His wife had never been a professed Christian. The family lived right across the street from a large church which they had never thought to attend. The adventurous journey into religion was started by Bobby's watching the people going into the church on Sunday morning and coming to his father with the question "Father, what's religion?" Thoroughly jolted by this unexpected question he puts the boy off for a few days until he has time to formulate an answer. The answer to this question leads to another and yet another until in due process the father and mother and children are brought to a vital relationship to religion. Each chapter is built around the conversation begun by one of Bobby's questions. It is an attempt to explain religion in the simple terms of childhood.

The first question "What is Religion?" is answered simply and helpfully; the second, "What is the Old Testament?" is clear and convincing; the third, "What is the New Testament?" is even better; the fourth "What is the church?" is answered with a laborious argument for the denominational order but with a splendid dissertation on the meaning of the kingdom of God. There are chapters on the sacraments, baptism, miracle, forgiveness of sins, resurrection of the dead, that are reflections of the author's viewpoint and of course would not meet with universal acceptance. The last conversation on human brotherhood is in many ways the best in the book.

This treatment raises a major problem of the modern church. The nineteeth century parent did not face the problem in an acute form as the molds of thought for the parent and the child were about the same. The schools used the same texts and the same educational theory from one generation to another. The early twentieth century parent, on the other hand, found a wide gap between the thinking of himself and his child. Educational theory was undergoing a revolutionary change. Scientific and rational viewpoints were taking possession of the schools. To teach religion to a child whose thought was being formed under an altogether different educational environment was difficult. The difficulty was so great that most of the parents gave it up as hopeless. The relation-

ship between the generations is again changing. The new parent is himself a product of the new school and the new education. He will find himself in closer sympathy with his child. The gap in educational environment is closing up. What then will he do with religion? Will he attempt the adventure of leading his child along the pathway of a simple and modern approach to Christian faith? Upon the affirmative answer to this question depends much of the success or failure of the Protestant church in the next generation. To this affirmative answer our author makes a valuable contribution. In view of this one can afford to waive the fact he does not always achieve artistic success. The virtue of his major premise far outweighs his minor defects.

C. E. LEMMON.

Women and Prohibition

GIVE PROHIBITION ITS CHANCE. *By Ella A. Boole. Fleming H. Revell Company,* $1.50.

AN EFFECTIVE form of reply to wet propaganda is the quiet marshaling, since 1925, of the chief women's organizations of the United States in support of the eighteenth amendment. The healthful reaction of these prophylactic forces in the social organism may be likened to the resistance of the white blood corpuscles and other protective agencies of the blood against an invasion of virulent germs. The story of it is told simply and eloquently by the head of the Woman's Christian Temperance union, who begins with the assertion: "The great American experiment of prohibition has not yet had its chance." One is reminded of the remark attributed to a great naval commander in a damaging battle, when asked to strike his colors, "We have not yet begun to fight!"

That immunizing attitude against defeat assumed by the women of America, who embody the great conservative forces of the nation, we owe to the constitutional attacks directed against the eighteenth amendment by the various "Liberty leagues," "Moderation leagues" and associations against the amendment and the enforcement of the Volstead act. It is because of this immunizing principle, I fancy, that Mrs. Boole is intent, as she says, upon showing "why women are determined that prohibition shall have its chance." She does this, she hastens to add, in full appreciation of the great service rendered by men, without whom prohibition could not have been adopted, and of the "many cooperative movements in which men and women are now working side by side."

She begins her story with a vivid recounting of the conditions under which the women's organizations gained their deep inspiration in antagonism to the liquor traffic. The opening chapters headed "When the Saloon Had Its Day," "The Spirit of the Crusade," "Women's Temperance Organizations" bring into quite terrible relief the degradations, sufferings and agonies out of which the movement sprang which has relieved the nation of the curse of the saloon. That was the time, the latter half of the nineteenth century, when there was "scarcely a public house or a store that did not sell intoxicating liquor, scarcely a family without a drunkard."

It was a time when reformed drunkards formed temperance societies, like the famous Washingtonian society which started, first locally and then nationally, the movement for pledge-signing under the inspiration of the principle of total abstinence. It was the time of the Women's crusade, which came "without preparation, without national organization, without blare and brass." In the seventies this crusade swept across Ohio and through the middle west, Mrs. Boole says, "like a prairie fire of the pioneer days. Church bells tolled, women who had never taken part in anything more public than a prayer meeting, went boldly out into the streets, marched from liquor store to liquor store, prayed on the sidewalks and in the drinking places, and in the end swept the saloons from hundreds of communities and set in motion the forces that led to the adoption of state and national prohibition."

These were home-abiding women, unaccustomed to a part in business, church and state, who revolted against the encroachments of a commercialized traffic and bravely faced the mobs of hoodlums who gathered before the saloons as they knelt in the streets and who resorted to violent and nameless brutalities. It was during this crusade that the women of the nation found leaders like Frances E. Willard, who later headed the Woman's Christian Temperance union, and the suffragists led by Elizabeth Cady Stanton and Susan B. Anthony. Of their efforts, Mrs. Boole says:

"No one in those days feared the activities of women, yet it is a fact that, in less than fifty years from the time that group of women met in Cincinnati at its second meeting and declared they would work for the closing of the saloons by law, all the saloons in the United States were actually closed by law, through the adoption of the eighteenth amendment to the federal constitution. Moreover, women were given the power to help to keep them closed, by the adoption of the nineteenth amendment. Wondrously had God wrought; to him be the glory!"

It was in this spirit that the Woman's Christian Temperance union, anticipating the organized propaganda of the wets, worked out to completion and launched their plans to enlarge their membership to a million. By 1924, the 50th anniversary of their founding, they raised a million dollars, they gathered their million members, adding 225,000 members since 1925.

More than this was done to marshal the women voters, twelve millions strong, for the return to congress and the legislatures of increasing numbers of dry representatives. Ranged with the W. C. T. U. in common cause are today the General Federation of women's clubs, the Young Women's Christian association, the National Congress of parents and teachers, the Lend-A-Hand society, the International Order of King's daughters, the Federation of Women's Boards of Foreign Missions of North America, the Council of Women for home missions and the National Women's Democratic law enforcement league. Through these organizations the Women's national committee for law enforcement has spoken, Mrs. Boole reports, "first in their own delegated bodies, and then through their representatives who formed the executive committee. They spoke not once but repeatedly, without wavering, and they affiliated for cooperative expression and action."

These organizations took part in repelling the first general assault upon the prohibition amendment in the spring of 1926, when the wet organizations forced a hearing in the senate judiciary committee on the proposals to repeal or modify prohibition. The senate committee failed to report any of the bills providing for repeal or modification. Against the subsequent efforts of the wet organizations the women in their cleansing, prophylactic function have remained alert and instant. Summing up the situation in 1929, Mrs. Boole says with measure of satisfaction:

"Congress is increasingly dry as each election passes by; and, so far, the wets have been able to repeal state prohibition enforcement laws in only four states: New York, Nevada, Montana, Wisconsin. Maryland never had a state enforcement code. Forty-three states have state enforcement codes. The major victories belong to the drys. The dry declarations of both national political parties, the rallying of the women to Herbert Hoover, his election by the largest number of electoral and popular votes ever recorded, the enactment of the Jones-Stalker law, the straightforward pronouncement by

President Hoover in his inaugural address and in his address to the Associated press in New York, the general acceptance by the business world and by economists and educators that prohibition is a distinct advantage, all taken together, are too much for the wets who, in the first months of the Hoover administration, have organized a violent counter-attack in order to regain their lost ground. This attack forms sensational copy for the wet press."

It is the last stand of the Old Guard of the saloon, whose machinations are known so well by the mothers of the host of women who are today making head against them. This book recalls the thrilling origins of their movement of defense. It is woman's legitimate defense of the American home. The book urges: "Give prohibition a chance personally and politically. The liquor traffic had its day."

IRVING FISHER.

Pros and Cons of Zionism

PALESTINE TODAY AND TOMORROW. *By John Haynes Holmes. Macmillan,* $2.50.

A VALUABLE contribution to the literature relating to Zionism and the problem of Palestine. The subtitle is "A Gentile's Survey of Zionism." It recites in vivid style events and impressions on a tour through the Holy Land that was made possible by Nathan Strauss, one of the most generous of Jewish philanthropists, whose charities in Palestine have endeared him to its people, both Jews and Arabs. Dr. Holmes visited most of the Palestine areas, and in nearly every part of his journey encountered weather which was of the worst. But this did not deter him in his attempt to learn the facts regarding the workings of Zionism and the conditions, social, educational, industrial and religious in that land. He presents an animated and interesting picture of the improvements which the Zionist movement has wrought in the country, both in Jerusalem and the Jewish colonies. Particularly significant is his description of the Jewish university on the highest point near the city.

It might be supposed that in the circumstances of his journey, under Jewish auspices to a considerable degree, he would be biased in favor of Zionism. And this is in some measure true. Yet not to a degree which throws his narrative out of balance. It is a careful study of conditions as they are. In a few particulars he is too favorable to the Jewish cause, but in most cases he has presented the problems and difficulties of Zionism with such frankness as will prove a disappointment to radical Zionists. For his courage, his fairness and his painstaking thoroughness of investigation under trying conditions, he has earned the gratitude of every student of affairs in the holy land.

HERBERT L. WILLETT.

The Rise and Fall of Denominations

THE SOCIAL SOURCES OF DENOMINATIONALISM. *By H. Richard Niebuhr. Henry Holt & Company,* $2.50.

THAT the determining factors in the rise of variant types of Christianity have been social and economic rather than theological, is a proposition whose importance exceeds its novelty. It is by no means as well understood yet as it needs to be, and as Dr. Niebuhr's book will cause it to be if it has the reading it deserves, but it has been stated by more than one influential voice. Max Weber ("Gesammelte Aufsätze zur Religionssoziologie") and Troeltsch ("Soziallehren der christlichen Kirchen und Gruppen") have said it in German. Tawney ("Religion and the Rise of Capitalism") has said it in English, with the additonal assertion that the process also works the other way and that the Calvinistic churches have afforded a religious sanction for the capitalistic society in which they have flourished. In fact, no competent student of church history at the present time dares to represent the various forms of Christianity as orchids nourished by the winds of heaven; all agree that the roots of religious movements penetrate deeply into the mundane soil of social circumstances. But two things have remained to be done: first, to trace in some detail the social forces which produced the principal religious bodies, and to present both the morphology and the ecology of denominations under the influences of changing scenes and climates; and second, to indicate the bearing of these facts upon the present outlook for the church and for civilization. Nine-tenths of Niebuhr's book is devoted to the first of these tasks, as indicated by its title. The last part ("for which the first was made") is devoted to the second.

Take a single illustration as an introduction to the problem. "Of the descendants of the Ulster Presbyterians (in the United States) probably not much above a third are today Presbyterians," says an historian of Presbyterianism. Why not? Certainly not because of a general discrediting of Presbyterian doctrine or polity. Then why? Briefly, because other churches were better suited to the conditions of the frontier upon which these second and third generation Presbyterians found themselves living. This may be to the credit of Presbyterianism. Timothy Dwight the elder would have said so. In his opinion, the men of the frontier were "too idle, too talkative, too passionate, too prodigal and too shiftless to acquire either property or character," and so prone to claim for themselves uncommon wisdom that they think they "understand medical science, politics and religion better than those who have studied them all their life." Perhaps this academic New Englander undervalued the virtues of the frontiersman. Whether he did or not, it was something in the social situation and in the psychology of the pioneer, rather than the abstract merits of the theologies and polities involved, that caused the Baptists to multiply their numbers in Kentucky by seven in the twenty years beginning with 1792, while the Presbyterian churches suffered what their state historian Davidson calls, with some exaggeration, "almost total desolation." (That matter of distribution as affected by environment is what I meant by the ecology of denominations.) And note the transformation of Methodism from a church of the poor to a church of the prosperous middle class.

Economic conditions, the rise of new social classes, nationalism and sectionalism—all have contributed to the development of a denominational system which does not represent the singleness of heart and purpose that should characterize the Christian enterprise, and must if it is to save civilization, but impotently reflects the divided interests which produce class struggles and national conflicts and threaten the security of the world. Denominational Christianity is morally bankrupt because it perpetuates and sanctifies the divisions which imperil the peace and welfare of mankind. "From its position of leadership in the task of integrating humanity it has fallen to the position of a follower in a social process guided by economic and political forces. It has become part and parcel of the world, one social institution alongside of many others, a phase of the total civilization more frequently conditioned by other cultural tendencies than conditioning them."

To meet the present need, Christianity must take a decisive forward step. "The problem of the world is the problem of a synthesis of culture—of the building up of an organic whole in which the various interests and the separate nations

and classes will be integrated into a harmonious, interacting society, serving one common end in diverse manners. . . . Civilization today must look to religion for the authoritative word which will enlist its forces in the cooperative organic endeavor to achieve the highest good. But the dilemma of the western world lies in the fact that while it depends upon religion for the creation of a common mind and the birth of a common loyalty, the only religion available seems incapable of establishing, even within its own structure, the desired harmony." The resolution of that dilemma must necessarily be found, if found at all, in the discovery of a type of Christianity which will neither docilely adjust itself to current social conditions nor withdraw in despair from a world condemned as too evil to be salvable.

What will that be? The author gives a hint and a general principle, but no answer to that question can be put into operation until it is worked out in detail by the common mind of the church—which means until the church comes to have a common mind upon those matters which are central to its purpose and program. Brethren, read this book. I will go so far as to say—whatever else you do or leave undone this month short of omitting the celebration of Christmas, *read this book*.

WINFRED ERNEST GARRISON.

Biography

ANDREW JOHNSON, A STUDY IN COURAGE. *By Lloyd Paul Stryker. Macmillan,* $6.00.

Damned by his contemporaries and dispraised by most historians for two generations, Andrew Johnson is beginning tardily to find champions. Mr. Stryker's biography is a just and generous effort to rehabilitate the reputation of a man who deserved a better fame and a happier fate. Johnson was heir not only to Lincoln's office but to his policies and his enemies. He faced the fury of the uncompromising radicals, of whom Thaddeus Stevens was chief, who proposed to treat the south as conquered territory. Lincoln might have been able to oppose them effectively—or he might not. Probably no one else could. Johnson was not the victim of his own weakness, for he was not weak, but of the implacable hatred of some who honestly identified patriotism with ruthlessness toward the south and more who dishonestly seized upon the defenseless condition of the states which had seceded as an opportunity for their own enrichment or political preferment. Mr. Stryker's work rests upon a solid foundation of research and sweeps away many legends. He makes no saint of Johnson, but an honest and courageous man.

COLERIDGE, THE SUBLIME SOMNAMBULIST. *By John Charpentier. Dodd, Mead & Co.,* $3.50.

Coleridge had an amazing incapacity for practically everything but one—he could write. An annuity of 150 pounds from Wedgewood, Darwin's brother-in-law, saved him from the necessity of going into the Unitarian ministry. It was a narrow escape for both him and the ministry. With Southey, he concocted a hare-brained scheme to establish a socialistic community on the Susquehanna. The sanity of the project may be fairly estimated by two facts: that the location was chosen chiefly because of the alluring name of the river, and that they called it a "pantisocracy." When that plan died before birth into the world of objective reality, he went down into the country, wandered aimlessly about with Wordsworth and Dorothy, and wrote a poem that will live for centuries—"The Ancient Mariner." He visited Germany but, says Charpentier, was so spiritually isolated that he gained nothing that he might not have got at home. I doubt that. Though he missed Richter, Tieck and Novalis, he brought back some feeling for German romanticism which he injected into the current of English thought. He and his associates formed a group which the world cannot easily forget: De Quincey, half Ariel and half Caliban, tormented by his opium-born dreams and tormenting his fellows with his impishness; Southey, upright but longwinded and occasionally lyrical in a ponderous way; Lamb, as gentle as his name, hiding his own tragedy behind a whimsical humor; Wordsworth, placid and almost pedantically simple; and Coleridge himself, befuddled, pretentious and inspired. But he could write. Mr. Charpentier gives a fascinating reconstruction of an enigmatical and contradictory personality.

LIFE'S EBB AND FLOW. *By Frances, Countess of Warwick. Morrow,* $5.00.

A countess, and one of the greatest, who became a socialist, here tells with frankness and humor the story of her own life. She does not even attempt to conceal the fact that in her youth she was considered one of the great beauties of the time. The pages are full of great names—the Queen, the Prince of Wales (later Edward VII), the Earl of This and the Duke of That. We move with her in high society, mercifully invisible ourselves. One choice bit is her love story. Destined to marry the youngest son of Queen Victoria, she fell in love with the young equerry who came with the Prince to call, and he with her. The Queen had passed favorably upon her as a prospective daughter-in-law and sent the Prince to propose. Instead, he begged off—having other interests of his own—and offered to help along her affair with young Lord Brook, afterward the Earl of Warwick. The Queen yielded the point and everybody was satisfied. Best of all is the story of her conversion to socialism. She had given an elaborate ball at a time of much unemployment, cheering herself with the thought that her lavish expenditure "gave work" to many people. A socialist editor, Robert Blatchford, attacked her in print. With characteristic directness, she went to his office to make him apologize. Instead, he preached the gospel to her, and with equal mental honesty she listened, and the next day bought ten pounds worth of books on economics and began to study them. It is not extraordinary that a woman should change her mind, but think of a woman—or a man, for that matter—who could receive a public scolding from a despised sect of social heretics and then study the question on its merits.

CARL AKELEY'S AFRICA. *By Mary L. Jobe Akeley. Dodd, Mead & Co.,* $5.00.

Akeley was scientist, explorer, conservationist, hunter of big game, taxidermist, photographer, inventor, sculptor. During fifteen years of service with the Field Museum of Chicago and twenty years with the American Museum of Natural History he developed and pursued the great passion of his life, which was the conservation of the wild life of equatorial Africa and the preservation of records of it with a degree of completeness, scientific accuracy and artistic adequacy which had never even been conceived of before he developed and employed the methods which produced the remarkable groups which now stand in the two museums mentioned. He died in November, 1926, in the heart of Africa and is buried in what he had called the most beautiful spot in the world, leaving his most important and elaborate exploring and collecting expedition unfinished. His wife, who was his companion and competent assistant, carried the enterprise to completion and has written this remarkable account of the expedition and of her husband's work. No man could have a nobler monument than such a book, which is not only a tribute of affection but a

manifestation of intelligent sympathy with his purposes. And besides all that, it is a fascinating presentation of one aspect of that mysterious continent which Akeley delighted to call "bright Africa."

THE PEERLESS LEADER, WILLIAM JENNINGS BRYAN. *By Paxton Hibben. Farrar & Rinehart.*

After the lamented death of the author, who had written 250 of the 400 pages and collected material for the remainder, the work was completed by C. Hartley Grattan. Intense admirers of the "peerless leader" will feel that the authors have not treated him quite as respectfully, not to say reverentially, as they could have desired. In fact, they haven't. Their Bryan is a man whose integrity of character is beyond dispute, but whose intellect and personality command no awe. That they so frequently refer to him familiarly as "William Jennings" —even when he was secretary of state and when "brother Charlie" is not in the picture—is in itself the expression of a judgment. The conditioning of Mr. Bryan's mind is accounted for chiefly by the fact that he spent his boyhood largely among women, by his father's political ambitions and fortunes, by the rigidly evangelical environment of his youth, by the wave of green-backism and anti-Wall-street furore which swept the country in his formative years, and by the possession of a wonderful speaking voice which covered a multitude of deficiencies. Though a college graduate, he was without breadth of culture or intellectual curiosity, read few books, was neither a profound thinker nor a careful student of other men's thoughts. But he did have a quality of moral enthusiasm which needs to be taken account of in any complete estimate. Undoubtedly he was ambitious and a clever politician, but it was something more than that which enabled him to survive three defeats and still be the most powerful figure in his party. His campaign in the interest of fundamentalism during his last years revealed both the strength and the weakness of his personality. The authors have written a fair though not wholly a favorable biography, and as a background to it have given a well painted picture of the political and social scene from the nineties to the twenties.

Fiction

THE DARK JOURNEY. *By Julian Green. Harpers,* $2.50.

This French-writing young American is everything that the critics say he is as a stylist and as a technically competent novelist. Even the comparison with Balzac seems not wholly impertinent. This is a $10,000 prize novel, written first in French and translated into English. The scene is a French provincial town of extraordinary drabness but less drab than the characters, each of whom is the embodiment of a single passion, like the figures in an allegory, yet as vividly real and human as such essentially unreal and unhuman creatures could be. A character in whom all impulses are submerged in one impulse is a rarity in life, but is possible in art. There is Pere Goriot, for example, to pursue the Balzac analogy. But a full cast of such characters imposes a severe strain on writer and readers alike. Green's power is intense but his range, so far as he has yet revealed it, is narrow. He knows only the somber. These characters are without exception pathological, deformed personalities. Every one of them would be a problem for a psychiatrist. I can understand the awarding of the prize to him for consummate skill in doing what he set out to do, But why did he want to do it?

SATAN AS LIGHTNING. *By Basil King. Harpers,* $2.00.

This is a posthumous novel by the author of "The Conquest of Fear." It is, in a way, a fictionized version of the same. It is not the product of one whose primary purpose is to write a novel, but of one who has something to say: that he who has a grievance against the world or against any particular individual in it can achieve a conquest over himself and all the evil in himself, and so over his circumstances, by the absolute renunciation of vengeance. The story is rather flashy in its contrasting characters and settings, but well constructed and well told.

THE POET AND THE LUNATICS. *By G. K. Chesterton. Dodd, Mead & Co.,* $2.50.

These short mystery and detective stories are all episodes in the career of Gabriel Gale, painter and poet, often suspected of being not quite right in his head because of his divergence from commonsense views and practices. It is he who solves all the mysteries. He alone, in this series of picturesque and ingeniously contrived emergencies, is the wise and understanding person in comparison with whom all the merely sensible people are lunatics. G. K. C. is among the cleverest of the clever. To be sure, one wearies sometimes of that constant reliance upon paradox, which is his chief stock in trade, and one suspects at times that something else is required to give plausibility to a proposition than the fact that to commonplace and commonplace minds it does not seem plausible. It is this obsession with paradox which constitutes the chief element in Chesterton's apologetic for Roman Catholicism. His golden text must be, "The wisdom of the world is foolishness." Well, it often is. But that doesn't prove that the foolishness of the world is always wisdom. But these are extraordinarily good stories, as surprising as good mystery stories should be, and subtle as few of them are.

A BACKGROUND FOR CAROLINE. *By Helen Ashton. Harcourt, Brace & Co.,* $2.50.

British critics have acclaimed this novel as one of the best of the season. It is the study of the personality and experience, from childhood to old age, of a woman who, after a queer and detached girlhood, a rather shattering war experience, and a late but happy marriage followed by a still more shattering widowhood, begins as a step-grandmother to achieve balance of character and a comfortable sense of being on good terms with a world in which she has a useful place. The fortunes of a rather strange and unnatural character are delineated with insight and artistry.

Books in Brief

THE ADVENTURES OF HUMAN THOUGHT. *By George Boas. Harpers,* $4.00.

A brief history of philosophical thought from the Greeks to Russell, Croce and Dewey, with some orientation of the problems of philosophy in the stream of events and general culture. American philosophy, however, (except pragmatism) the author finds detached from the affairs of practical life. The exposition is, for the most part, somewhat colorless and such criticisms of the various systems as are presented are somewhat incidental and not always very illuminating, as when the author waves aside one aspect of Santayana's teaching with the comment that it is "a bit too Byronic to be taken seriously." Such defects as exist in the treatment of the modern period are, however, chiefly incident to extreme brevity. The story of American philosophy simply can't be told in 16 pages.

THE CATHOLIC-PROTESTANT MIND. *By Conrad Henry Moehlman. Harpers,* $2.50.

The chief purpose of the author, aside from conveying much specific information about the past and present attitudes of

the Roman Catholic church toward civil government, appears to be to allay any fears and suspicions which Protestants may entertain. His confidence in the relative harmlessness of Catholicism at the present time is based on two points: the Catholic church has changed, and it is really not growing very fast anyway. The section dealing with the relations of church and state issues in the conclusion that "modern Roman Catholic political theory compromises with the existing conditions." Its practice certainly does, but the documents do not seem to this reviewer to support the conclusion that there has been any significant change in its theory. The argument that the church has changed rests largely on the assumption that, since the world has changed, the church must change also or lose all influence on the present age. The fact that Governor Smith was not censured for his well known pronouncement in the Atlantic Monthly does not "show how far Roman Catholic political theory has departed from the views of Pius IX and Leo XIII not to mention Innocent III and Boniface VIII." The church has not often gone out of its way to censure statements made by laymen. Cardinal Gibbons was censured for much less, and no high ecclesiastics now echo his liberal sentiments. American Catholic laymen often hold relatively liberal views; the American hierarchy does not. And the hierarchy is the "teaching church."

CORRESPONDENCE

Fellowship Among Seminaries

EDITOR THE CHRISTIAN CENTURY:

SIR: The purpose of this letter is to acquaint The Christian Century with a few facts concerning the activity of the Inter-Seminary movement in the southwest region. If you think it has any news value, we shall be glad to have mention of these facts—at least it might be of interest to inter-seminary groups in other sections of the country.

During the past three years a number of inter-seminary meetings have been held for the purpose of promoting better understanding and fellowship between Southern Methodist university, Dallas; Texas Christian university (Disciples), Fort Worth; Trinity university (Presbyterian), Waxahachie, Texas. Attempts have been made and are still being made to reach other seminaries in this region.

Representatives of these three institutions and the North Texas State Teachers college, Denton, Texas, assembled at the First Christian church, Arlington, Texas, on November 8. After a fellowship banquet plans were discussed relative to future activities, and this was followed by a worship period and union communion service.

We are perfectly well aware of the lack of progressiveness among the churches of the south, but we wish The Christian Century and its constituency to know that there is an increasing spirit of good will and understanding among the younger ministers at any rate, and a desire for closer cooperation. We attribute this in no small part to the fact that a large number of the young ministers are reading such progressive religious journals as The Christian Century.

We personally should like to express a word of appreciation to The Christian Century for the quality and the spirit of its message.

Fort Worth, Tex. E. R. MCWILLIAMS, *Pres.*,
H. M. REDFORD, *Secy.*

Is Deer Hunting Christian Sport?

EDITOR THE CHRISTIAN CENTURY:

SIR: My brother ministers may care to sharpen their moral sensitivity by tackling this problem: Yesterday saw the opening of the deer hunting season, and our north country is flooded with thousands of Nimrods bent on slaughtering thousands of deer. To us who love these graceful denizens of the forest it means a sordid tale of expensive equipment, high-powered rifles, drunken orgies in hunting camps, lost and accidentally shot men. In two weeks the cars will stream south, some carrying as high as five deer and a bear. The neighbors will be regaled with a snack of venison (though the corner butcher shop suffices the other 364 days of the year). If hunters came armed with cameras and bows-and-arrows—and if they ate the deer in their camps—it might be called Christian sportsmanship. Of course, local merchants cater to hunter trade, for it is a veritable gold-mine. Many of my members are merchants, and others go hunting. Shall I bid them godspeed, and wish them a large kill? Or shall I try to build up a sentiment of nature-love in young men, which may bear fruit in the future? How hard it is to apply Christian convictions!

Newberry, Mich. RUSSELL F. PETERSON.

An Offended Subscriber

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a southerner and a member of the Methodist Episcopal church, South. I do not, therefore, appreciate the frequent "fling" that your paper takes at the south and southern institutions. One does not like to be a subscriber to a publication that assumes an air of superiority and then undertakes to insult you.

The south needs no defense. It is not necessary to argue her worth to the nation to an intelligent person. In like manner our southern institutions need no defense. The problems we have had to deal with have been far more serious and deeply rooted than the outsider is able to observe. Those who have come up under the influences of the south are in the greater part cultured and law abiding citizens. At any rate we do not like to be scalped by a fellow who lives in Chicago and doesn't know the first thing about the south.

Please cancel my subscription to The Christian Century and send me a bill for the copies I have received and I will be glad to send you a check.

Daytona Beach, Fla. PAUL L. REDFEARN.

Drama in the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest the article in the October 30 issue of The Christian Century, "Drama Comes Home," by Charles Stafford Brown. While the writer, interested in the religious welfare of young people, scores some good points; in his attempt to substitute "drama" for religious devotion and worship and the communion with God for which the house of God, being dedicated, has been set apart; it seems to me that he, either ignorantly or intentionally, begs the question, and aims and hits far below the mark. After a careful reading of the article, I for one at least am inclined to raise the question: Is the house of God, the church of Jesus Christ, intended to be a building consecrated, established and supported as a theater, in which a "drama" should be enacted, and a play given in the place of preaching by one who has been ordained and set apart as a messenger to bear the good tidings of the gospel? Mr. Brown says, "The parish house wasn't built for a theater." Would he affirm that the church [as a house in which the sacred ordinances of the Christian religion should be observed, where the worshipers should hear the proclamation of the gospel of Christ and by preaching, and where there should be a communion of the soul with God] *should* be built for a theater?

Brooklyn, N. Y. W. FRANK GRYCE.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Catholic Conference Discusses Living Wage

At a five day convention in New Orleans of the National Catholic Charities conference—Nov. 10-14—virtually every pressing social problem of the modern day was studied and discussed. Rev. Edward J. Hanna, archbishop of San Francisco, declared at the final session that with the development of lay activity in the welfare field, "American charity has been made the greatest miracle of the age." Among the principal topics on which surveys were reported, were birth control, wages and family life, mothers' pensions, desertion and non-support, child care and the Catholic parish as a social unit. Speaking on industry and its relation to the worker, the Rev. Frederick Siedenburg, of Loyola university, Chicago, declared that industries which use up the vitality are parasitic, and should be legislated out of existence. Next year's convention will be held at Washington, D. C.

Dean Robbins Declines Election as Bishop Coadjutor

A special bulletin to the Living Church, Episcopal weekly, reports that on Nov. 19 "Dean Robbins announced that he has declined his election as bishop coadjutor of Southwestern Ohio and will continue his work at the General Theological seminary." Dean Robbins was to have succeeded in the Cincinnati diocese Rev. Theodore I. Reese, who has served as bishop coadjutor for 16 years, but has recently suffered a stroke of paralysis.

Pacifists to Meet in Philadelphia

A conference of pacifist groups and individuals will be held at the Friends Meeting house, 20 S. 12th street, Philadelphia, Dec. 10, 11, under the auspices of the American Friends Service committee. Most of the time will be spent in discussion of the following topics: The ultimate purpose of the peace movement in the United States; The peace movement in perspective; How can the tasks that have been committed to armies and navies be accomplished by pacific methods? Pacifism and war prevention. Among the leaders who have been secured to lead the discussions are Amy Woods, Devere Allen, C. F. Andrews, Nevin Sayre, Bruce Curry and Emily Balch. Jane Addams will be present throughout the conference. Further details may be secured by addressing Ray Newton, American Friends Service committee, 20 S. 12th St., Philadelphia.

Many Celebrities at Hirsch Center, Chicago

The 1929-30 season of the Emil G. Hirsch center, Chicago, opened Oct. 28, with a symposium on Immortality, with Dr. James M. Gray of Moody institute, Dr. Charles M. Gilkey and Prof. Arthur M. Compton of the University of Chicago, and Rev. Arthur Ford of New York taking part. Other interesting sessions of this season are the following: Dec. 2—Debate by Maurice Samuel and James Waterman Wise on the topic: "Is Modern Youth Irreligious?" Dec. 9—Rabbi L. L. Mann on "The Challenge of the New Psychology." Dec. 16—Dr. Charles F. Potter on "Can a Modern Woman Afford a Husband?" Jan. 6—Rabbi S. S. Wise on "Problems of Palestine, Present and Future." Feb. 3—Dr. Reinhold Niebuhr on "Will the Big City Destroy Civilization?"

British Table Talk

London, November 12.

THE Armistice celebrations are over once more. There has been no serious change in the form which they have taken, but I think I can detect a more serious and confident note in the voice of the people as it vowed that such an event as the great war shall never happen again. That is the note struck everywhere. Gratitude to the fallen is interpreted as a pledge to continue their unfinished work. There is no disposition to glorify war. The play "Journey's End," was broadcast last night throughout England; and there is little glory left to war when that play is seen or heard. On the Sunday before Armistice day I was in a remote Sussex village which lies in its peace beneath the South Downs. The little old church was crowded; the vicar told his people in fearless words that Armistice day should remind us of the folly and futility of *all* wars; they settled nothing, and brought nothing but loss in treasure and in human life. . . . At the Cenotaph the prince represented the king; there was the customary two minutes' silence, and the brief, but deeply moving service. At night the British legion arranged an evening of remembrance, grave and gay, in the Albert hall. And many other services and assemblies were held round about this season. . . . There is a strange wave of hope sweeping over our people, even over those most skeptical in such matters. It may prove after all that the great war ended war. But there is much to be done yet.

After Eleven Years

* * *

On the Agenda of Church and State

What are we discussing in these days? In the church circles there is more and more interest in the South Indian union scheme. There is some danger that the South India scheme may be lost to sight while we are discussing episcopacy in the abstract as a system of government; and there is great need that the precise provisions of the compromise in India should be studied in the light of the Indian situation. On the Anglican side, Bishop Gore and Bishop Palmer have been writing, one to express his resistance to the scheme, the other, Bishop Palmer, to defend it. On the Free church side there is a very great distrust among the Baptists and Congregationalists, especially of any compromise which involves the acceptance of the historic episcopacy. But no immediate decision is called for, and the debate may last for a year or more. . . . The "East Africa" debate still proceeds. This week Lord Passfield will have to decide what are to be the proposals upon which the select committee of parliament will report. Mr. DeLisle Burns puts the issue clearly when he divides those who think of the African simply as a laborer, from those who think of him as also a consumer. The one method has been characteristic of South Africa, the other of Western Africa, at least in recent years. Which way is East Africa to go? . . . The government came well out of the Indian troubles. This was due in part to the refusal of the wiser statesmen in the liberal and conservative parties to make party capital out of the business. The government made an inadequate defense in the lords, but in the commons Mr. Wedgwood Benn defended the action of the government and the viceroy with spirit. Mr. Lloyd George called him a "pocket Moses"; he retorted that at least he had never worshiped the golden calf. Students of such matters are waiting for Mr. Lloyd George's next retort. . . . The coal-

(*Continued on page* 1518)

RELIGION AND THE MODERN MIND

Edited by **CHARLES C. COOPER**

Deep interest has been manifested wherever religion and its relation to science, philosophy, psychology, etc., has been discussed during recent years. A recent series of addresses before the "Hungry Club" in Pittsburgh covering this field has aroused sufficient attention to merit book publication. Harry Elmer Barnes, Bishop F. J. McConnell, Edward S. Ames, James H. Leuba and others show the relation of Christianity, Judaism, Ethical Culture, science, etc., to religion. $2.00

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Good Will Between Jews and Christians Discussed at New Haven

At a meeting in the Yale club, Nov. 20th, of the committee of the Federal council on good will between Jews and Christians, Prof. Frank Gavin, of General Theological seminary, discussed discriminations against the Jews in medical colleges. Pres. Hamilton Holt, of Rollins college, reported the intercollegiate parley

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REV. RAY ALLEN, D.D.
54 Shepard Ave., Kenmore, Buffalo, N. Y.

Special Correspondence from Chicago

Chicago, November 23.

THE big event of the past week has been the inauguration of Robert Maynard Hutchins as fifth president of the University of Chicago. The daily papers have given pages to description of the occasion and to editorial comment upon its significance. The new president must be fed up on references to his youth. When he came to speak to the students at the inaugural assembly in the chapel Wednesday morning he somewhat facetiously said, "I am particularly glad to meet you because of your extreme youth; the fact that I am older than you, and shall continue to be, affords me infinite satisfaction and pleasure." But it was George E. Vincent, retiring president of the Rockefeller foundation, who made the most penetrating comment upon the matter when he remarked at the Palmer house banquet that the 30-year old president of the University of Chicago was to be explained "not by chronology but by endocrinology." President Hutchins' inaugural address made him known as an educational administrator of far vision, courage and pioneering spirit. He places "men before everything else." Under his guidance the university will undoubtedly continue to be what it has been from the beginning, a leader in research and progressive methods of higher education.

President Hutchins Inaugurated

* * *

Charles Palmerson Anderson Elected Presiding Bishop

Chicagoans of all creeds are gratified at the election of the Rt. Rev. Charles Palmerson Anderson, bishop of the Episcopal diocese of Chicago, as presiding bishop of the Protestant Episcopal church, by the house of bishops of that church in session at Washington on Nov. 13. Bishop Anderson is most honored by those who know him best. He is in his own person what one feels a bishop ideally ought to be. He will dignify the high office to which he has been called. Since the death on Oct. 3 of the late presiding Bishop John G. Murray, Bishop Anderson, as vice-president of the house of bishops has been acting presiding bishop of the church. He will now fill out the unexpired two years of Bishop Murray's term. Another election for the full six year term will be held at the general convention of the church at Denver, Colo., in 1931. As primate of the church Bishop Anderson will have oversight of an organization which receives and expends annually about $50,000,000. His jurisdiction will cover not only the United States but will extend to his church's missionary fields in Alaska, China and Japan. It is hinted that the headquarters of the Episcopal church may be moved from New York to Chicago.

* * *

Adult Education Again

It seems hardly possible to write a letter about Chicago without saying something about the strenuous and purposeful activities of the Adult Education council. Consider the announcements which I now have before me on my desk: A debate between Bertrand Russell and Kirtley Mather on "Is Man a Machine?"; two lectures by Abbé Dimmet, author of "The Art of Thinking"; six lectures with discussion by Prof. M. J. Herskovits on "The American Negro"; two lectures by Prof. W. M. Lerserson on "Changing Industrial Relations"; a luncheon program on "The Fine Arts in Chicago," with a 20-minute addresses by Felix Borowski, Mary

(*Continued on page* 1521)

Mrs. Theodore Roosevelt says: "*The two who have gone return in these pages with the merry White House days for a background.*"

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AT THE BETTER BOOKSHOPS

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held at the college a few months ago, and spoke enthusiastically of the leadership there of Rabbi Solomon Goldman and Dr. William Adams Brown. Prof. S. Ralph Harlow, of Smith college, announced an intercollegiate conference on "American cultural conflicts" to take place in New England next spring. Rev. Everett R. Clinchy reported the visit Christian students from colleges in Maryland and Delaware made to Rabbi Edward Israel's Temple in Baltimore to further their appreciation of Judaism and understanding of Jews. These instances were part of the national program sponsored by the leaders in the Federal council. An anonymous friend of the cause offered to the committee the sum of $2,000 to be used as prizes for two groups of essays: one in which Jews would describe the responsibilities the good will movement involves upon Jews, and the second in which Christians would develop their changed attitudes and behavior which understanding and good will implies.

BRITISH TABLE TALK

(*Continued from page* 1515)

owners refused last week to meet in a conference with the miners and the government, which thereupon intimated that it would be compelled to proceed without them. This is not likely to be the end of the negotiations, and I do not believe for a minute there will be any strike or stoppage.

* * *

321 Heroes at Dinner

The Victoria Cross is the highest decoration which can be won by a soldier. The holders of the v. c., old and young, were invited to dine together in the house of lords last Saturday. It must have been a unique assembly. Every man had known what it meant to fling his life away, and to return from the gates of death. The prince of Wales made a very admirable speech in which he remarked how all these heroes were busy deprecating the honor done to them, and explaining their deeds away. He said that if men who do things talked half as much as those who know how things ought to be done life would not be worth living. At the close of his address the prince used words which should not be forgotten: "There is no wise man today who, having learned what war means, does not pray that it may never come again in his lifetime. . . . If any man thinks valor is only called for in fighting enemies in battle he must have a very distorted view of life."

* * *

And So Forth

Lord Hewart has been writing and speaking serious warnings against the encroaching power of the civil service. He holds that it is arrogating to itself powers which belong to parliament and the judiciary. . . . On Thursday the League of Nation's union is holding a peace commemoration dinner in the Guildhall. At this the manuscript of "Journey's End" is to be sold by the author for the benefit of the League of Nations' union. Already £500 has been offered. . . . The London Congregational union has made a good beginning in its attempt to raise £80,000 for church extension.

EDWARD SHILLITO.

Chicago to Have Three Million Dollar Y Building

One of the most magnificent Y. M. C. A. buildings in the world will be the 23 story memorial building, which will be erected on the near north side of Chicago. It will be known as the Lawson Department building, and will honor the memory

Methodist Women Hold Mission Anniversary

"LIKE a mighty army, moves the church of God" was the pronouncement of spectators who witnessed the assemblage, gathered from the far corners of the earth, to attend the 60th anniversary of the Woman's foreign missionary society of the Methodist Episcopal church, in Columbus recently. The chamber of commerce smiled at the women who asked for a building seating 5,000. "There are not enough people in the United States interested in foreign missions to fill Memorial hall," said they, but they changed their minds when they saw hundreds turned away, and overflow meetings necessary for every session. The commission service, which is the one where newly appointed missionaries are commissioned to service in the foreign field, took place in King Avenue Methodist church. It was scheduled for 3 o'clock but at 1:15 the doors were closed and latecomers were informed that an overflow meeting was their only alternative.

The formal celebration of 60 years of achievement in Woman's foreign missionary society circles was heralded by a procession of trumpeters. As the expectant crowd thrilled to the strains of the King's Highway, the world family entered, led by Bishop John Hamilton, and Mrs. Mary Knight, for 60 years a member of the society, followed by officers, bishops, distinguished guests—Dr. John R. Mott, the governor of the state, the mayor of the city, presidents and deans from Methodist universities, nationals and missionaries. Above was stretched a canopy 65 feet long, the handwork of a school of a thousand Japanese girls. About the balcony, banners of churches and schools of the orient were suspended. In the center of the stage stood a gleaming cross.

Have Given 45 Million

Two generations and what hath God wrought! Eight intrepid women in Tremont street church, Boston, in 1869, have multiplied to hundreds of thousands in 1929. That pledge of $3,667 for missions the first year was but a forerunner to a golden stream that through these sixty years has carried $45,179,533.99, to the dark and underprivileged corners of the earth.

The world banquet of some 1,400 guests was in truth a world family. A huge globe centered the speaker's table and nationals—Filipinos, Chinese, Japanese, Mexicans, Koreans, Bulgarians, Indians, Africans, Scandinavians—in native costume lent color to the occasion, as did the banners and draperies of far-off lands. A Burmese scarf on one side was balanced by a gorgeous Indian peacock hanging on the other. The nationals in stilted, but perfect, English, attested to the love their fellows bore us and in no uncertain terms asserted that the greatest force for bringing the nations together in peace and cooperation is the love of God.

Tuesday evening and the flaming Christmas tree! Two years it had taken to prepare for this event. Missionaries on the field were asked to make requests for that which they needed most to make their work more efficient. Packages piled high on the platform that evening were the result of prayer and effort—checks, sewing machines, dictionaries, sterilizers, instru-

(*Continued on page* 1522)

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of the late Victor F. Lawson, for more than a generation editor of the Chicago Daily News. The building will include a commodious library set apart to the memory of the great editor. The total cost of the new Y headquarters will be more than $2,700,000, and it is expected that construction will be completed by Jan. 1, 1931. The exact location of the building will be at Dearborn street and Chicago avenue; thus it will meet the needs of the young men of the near north side, including thousands of students at Northwestern university professional schools on McKinlock campus, and at other institutions of learning near by.

Federal Council Executive Committee To Meet in Chicago

The annual meeting of the executive committee of the Federal council will be held in Chicago, at St. James Episcopal church, Dec. 4-6. The meeting will mark the 21st anniversary of the organization of the council, and in recognition of the council's "coming of age" a public meeting will be held on the evening of Dec. 5, addressed by Bishop F. J. McConnell, who will interpret the larger significance of the movement of church federation. The chairman of the executive committee is Dr. W. L. Lingle, former moderator of the Southern Methodist church, now president of Davidson college. Among the items of the agenda of the meetings are: The Federal council and its constituent communions: How to provide for the fullest safeguarding of the representative character of the council's policies, programs and utterances. What should be the attitude and policy of the council with reference to current movements toward larger unity? How to avoid the trend of industrial workers away from the churches. How to secure the largest possible spiritual results from the 1900th anniversary of Pentecost.

U. of C. to Have "International House"

Speaking at the recent "All Nations banquet" given by the Chicago Church federation for the city's foreign students, Dr. Frederic Woodward, of the University of Chicago, made announcement of preliminary plans looking toward the building of an "International house," which will provide clubhouse and dormitory facilities for foreign students attending school in Chicago. The house is to cost at least 2 million dollars and John D. Rockefeller, Jr., is named by the Chicago Daily News as the donor. Complete plans, it is announced, will be in hand in about two months. After the first cost of the building is provided, it is planned to make it self-supporting. There are already "international houses" in New York, near Columbia university and at Berkeley, Cal., and one is being built in Paris.

Episcopalians of Chicago Urge that Church Headquarters Be Moved West

A movement to make Chicago central headquarters of the Episcopal church organization of America was started last week at a meeting of 500 Episcopal leaders of Chicago. The purpose is to honor Bishop Charles P. Anderson, who has been elected as presiding bishop of the church and president of the National council, and to make his duties easier for

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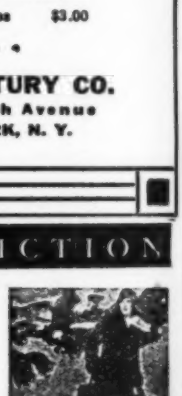

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him by the transfer of central headquarters from New York to the midwest city. Bishop Irving P. Johnson, of Colorado, proposed the transfer. At the recent meeting it was proposed also to raise a fund of $100,000 in the Chicago diocese and turn it over to Bishop Anderson for use in episcopal work, at his discretion. Bishop Anderson has been the bishop of Chicago since 1905, having been rector of Grace church, Oak Park, Ill., previous to his election as coadjutor of Chicago in 1900. He is a native of Canada and is 64 years of age. In an interview immediately following his election Bishop Anderson said when asked what his policies would be: "I have just been elected and have not yet had any time to think and there is nothing further upon that point that I

CHICAGO CORRESPONDENCE

(*Continued from page* 1516)

Agnes Doyle and Lorado Taft on music, the drama, and painting and sculpture, respectively; the regular Sunday afternoon open forum in the Adelphi theater with a notable list of speakers on timely subjects—next Sunday afternoon, for example, Alva W. Taylor, professor of sociology in Vanderbilt university and contributing editor to The Christian Century, on "The Industrial Revolution in the South." Adult education seems to be coming into its own. And yet I remember when I was taught (by example as well as precept, it sometimes seemed) that no one could get a new idea after forty.

* * *

And So Forth

A notable conference on education and religion was held at Northwestern university, Evanston, during the past week, at the call of Prof. George Herbert Betts of Northwestern university. Six hundred leaders from all over America in the fields of philosophy, psychology, sociology and religion were in attendance, the speakers including Prof. Betts, Prof. F. N. Freeman and Prof. H. N. Wieman of Chicago, Prof. Jerome Davis of Yale, and Dr. E. F. Tittle of Evanston. The chief purpose of the conference was to enquire without bias or prejudice into the significance of religion for character education. . . . Prof. Kirtley F. Mather, head of the department of geology in Harvard university and authority of "Science in Search of God," will be the speaker at the monthly union ministers' meeting in the Central Y. M. C. A. auditorium next Monday morning. The subject announced is the same as the title of his book. . . . Dr. J. G. K. McClure, for 23 years president and now president-emeritus of the Presbyterian Theological seminary, and Mrs. McClure, celebrated "fifty golden years" of married life this week. . . . A contest recently conducted by the University of Chicago bookstore revealed that a majority of students in the university prefer the Bible and Shakespeare to all other literature. Forty per cent of those submitting lists of their five favorite books gave the Bible as first choice, while thirty-three per cent placed Shakespeare first. . . . A three day conference of Y. W. C. A. service workers from eight middle western States has just closed at the Hotel Sherman.

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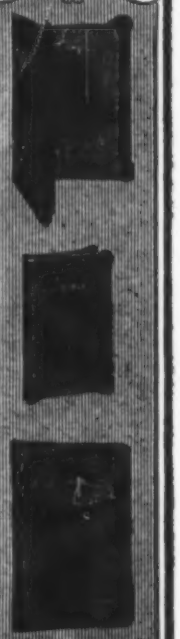

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MISSION ANNIVERSARY

(Continued from page 1519)

ments and quilts—a gift for every missionary!

The missionaries and nationals were not to be outdone. In the spirit of deepest appreciation they had gathered from women and girls in our fields some 500,000 gifts to be given to the mother society. They were love gifts all typical of the particular mission field from which they came.

In preparation for the communion service of the next morning, gifts had been sent, and these were presented by nationals. From India came great brass candelabra as typical of the light which Christ had brought to that country. From South Africa came a handsome leopard skin run—the sign of royalty—upon which the communion table, given by Japan, should stand. From Italy hand-drawn linen, from Korea hammered brass bowls to be used for the broken bread. China sent 3,000 communion cups made and burned in the famous kilns of that country. The lovely tapestry to be hung at the front of the communion table was from Bulgaria, and the handwoven kneeling rugs from North Africa. Mexico gave exquisite linens—hand-drawn with crosses woven in the border.

The rain of Wednesday morning did not dampen the ardor of the oncoming crowds. The sunrise communion service was set for 6:15 o'clock but by five o'clock there were 800 outside the yet as unopened doors, singing songs of praise. At the appointed hour, Bishop McDowell, standing by the communion table, led in the singing of "How Firm a Foundation." Four thousand one hundred were served before the benediction was pronounced on that never-to-be-forgotten communion service.

Closing Service

Evening came and the parting, but not before such a demonstration as shall live always in the hearts of all who attended. "Sixty years of missionaries visualized" was portrayed in the balcony. As the name of the field was called, the total number of missionaries sent from the beginning to that country was represented by an array of waving flags. India topped the list with 480 in 60 years. At the end there were 1,369 flags waving, each representing one missionary to the foreign field. They have given a total of 37,661 years of service on the field.

A great hush came over the audience as the names of 112 women were read. The women came reverently to the altar and placed $1,000 each in a bowl presented by the women of Burma. Bishop Warne, whitened by forty-three years of missionary service, received these gifts in the name of the society and prayed God's blessing on them as they go out to be enlarged through consecrated service.

The convention closed as the Hallelujah chorus pealed forth from a vested choir with harp and organ accompaniment.

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Fairport, N. Y., Churches Hold School Of Religious Education

The First Baptist, Raymond Baptist, Congregational and Methodist churches of Fairport, N. Y., recently closed a successful union school of religious education,

Message to Christians in All the Churches

THE Christian Unity league, assembled in conference at St. George's church, New York city, adopted the following:

Results Already Achieved in the Direction of Christian Unity

The past decade has witnessed significant advances toward church federation, as seen in the constantly expanding program of the Federal Council of the Churches of Christ in America. There have been, likewise, some notable examples of church union. In Canada, Methodist, Congregational and Presbyterian churches have united to form the United Church of Canada. In Scotland, the Church of Scotland and the United Free church have reunited. In the Philippine Islands, a union of the Congregational, Presbyterian and United Brethren churches has been consummated. In Japan, south China, and southern India similar unions have been formed of the missionary churches of the Methodist, Presbyterian, Reformed and Congregational denominations.

Notable also is the fact that in the United States a union has been consummated between the Congregational and Christian churches, and between certain Lutheran groups; also, plans are under way for the merger of the Reformed church, the United Brethren, and the Evangelical Synod. Several churches have appointed commissions "to make overtures to and receive overtures from like-minded churches looking towards closer cooperation and unification." Commissions so appointed are now holding conferences to consider the possibility of organic union between the Congregational-Christian churches and the Disciples of Christ, between the Presbyterian Church, U. S. A., and the United Presbyterian church, and between the Methodist Episcopal church and the Presbyterian Church, U. S. A., and between the Northern Baptist church and the Disciples of Christ. The spirit of these conferences has been well expressed by the commissions representing the Methodist Episcopal church and the Presbyterian Church of the U. S. A., who say:

"The union of which some of our leaders have dared to dream is very inclusive. There has come before their minds the bright vision of a movement in which many, even if not all, of the Protestant groups might be comprised. . . . But whatever the future may bring to us both of broader opportunities for fellowship, our thoughts are centered today on this fraternal meeting with its possibilities of initiating a movement which may count mightily for the progress of the Christian church in this country and beyond. We come into this meeting laying down no conditions; making no mental reservations. We assume that we are one in the essentials of the gospel of Jesus Christ, and that in any agreement which may be reached those essentials will constitute the platform on which unitedly we may stand. . . . If providentially we shall be led into a visible and organic unity which shall express more perfectly the spiritual unity already existing, if God can use us together better than he can use us separately to exalt Jesus Christ and to extend his kingdom, we shall have no regrets, even if to secure such an end involves the sacrifice of some of our traditions and our habits."

It is evident that the great conferences held in Stockholm, 1925, at Lausanne, 1927, and at Jerusalem, 1928, have stimulated the movement for Christian unity. It is also evident that Christian unity is being called for by such facts as these:

On the part of churchmen the world around there has been a decrease of doctrinal emphasis and an increase of moral concern for the future of mankind. On the part of Christian nationals of foreign mission fields there has been a growing demand for a united church which shall seek, not to perpetuate the historic divisions of the west, but to embody the noblest faith and highest aspirations of the east. On the part of Christian laymen in the west, and particularly in the United States, there has been a growing dissatisfaction with the economic waste and moral inefficiency of denominational competition. Laymen who, outside their churches, find themselves closely associated in commercial and civic enterprises, see no reason why in their churches they should be divided. The increasing number of so-called "community churches" is probably a significant symptom of this fact. On the part of far-seeing Christians everywhere there is a growing conviction that Christianity is fundamentally a way of life, sharply distinct from sectarianism in both philosophy and morals, and that under present conditions the church of Christ can hardly hope to lead the world into his way of life if it is itself disunited.

The Basis of Christian Unity

This committee is deeply impressed by the significance of the obvious fact of Christian history, that attempts to base Christian unity upon any statement of beliefs held in common has always led, and must always lead, not to unity but to division and controversy. Sincere and earnest men think differently about religion as about everything else, and find the way to cooperation less by attempts to formulate their convictions than by devotion to their common tasks. Statement of Christian conviction there ought always to be in every group and age, but the great goal of Christian unity lies at the end of another road.

Believing that Christianity is primarily a way of life in which we move forward together with all those who, through the centuries and throughout the world, have shared, and now share, the Christian faith in one God and Father of us all, the Christian experience of the redemptive power of the life and death of Jesus Christ our Lord, and the Christian purpose to extend on earth the kingdom of God, we find our consciousness of Christian

(*Continued on next page*)

two periods being held each Wednesday evening in the First Baptist church. The average attendance was 108. Among the instructors were Prof. Earl B. Cross, of Colgate-Rochester divinity school; Prof. F. J. Brown of the University of Rochester; Dr. Orlo J. Price of the Rochester church federation, and Rev. F. H. Wilkins, director of religious education of Rochester and Monroe counties.

MESSAGE TO CHRISTIANS

(Continued from preceding page)

brotherhood impoverished and the effectiveness of our Christian service sorely weakened by our present sectarian divisions. We cannot face the doing of the will of God for our generation and the building of a more Christian world for our children after us, as these tasks have been laid upon our mind and conscience by what we believe is the spirit of the living God, without a larger measure of Christian unity, not only in spirit, but in effective organization. We believe that the road toward such unity, the farther reaches of which we cannot yet clearly perceive, lies plainly in the direction of a braver cooperative adventure between all Christian groups in the effort together to extend the kingdom of God both in our local communities and throughout the world. And we call upon all those who share that conviction to seek with us this larger influence of the spirit of Christ in all organized Christian life and work.

Practical Measures

As practical measures for Protestants to take in the direction of Christian unity we suggest the following:

1. Discussion of the subject of Christian unity by ministers in their own pulpits, ministerial associations, councils of churches, denominational assemblies, local, sectional, and national conferences.
2. Interchange of pulpits by ministers of different communions.
3. Encouragement wherever feasible of the practice of calling and receiving ministers from one communion to another.
4. The reception of members from one communion to another by letter on terms of complete equality.
5. The encouragement of the union of congregations of different communions wherever practicable.
6. Encouragement of the union of separate groups within denominational families, looking to the ultimate union of the whole church.
7. The cooperation in aims and plans of the missions of all Christian churches, looking toward the speedy unification of all missionary work in one church.
8. Similar unification of the work of religious education.

8-A. Provision for courses of study on Christian unity in colleges, universities and theological seminaries.

8-B. That the obligations and essentials of Christian unity be taught to the boys and girls of our Sunday schools.

9. The encouragement of non-official, cooperative agencies, such as the Federal Council of the Churches of Christ in America, inclusive missionary boards, interdenominational religious educational organizations and similar vehicles for the free expression of the spirit of all churches seeking union.
10. The appointment, by the chairman, of a continuation committee, with advisory powers only.
11. We rejoice in the adopted Pact of Christian Unity as the crowning expression of this conference and commend to the churches its widest possible use.

Many Baptist Missionaries In Africa

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